

THE

Juvenile Instructor

VOL. 60

DECEMBER, 1925

NO. 12





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Salt Lake City, Utah

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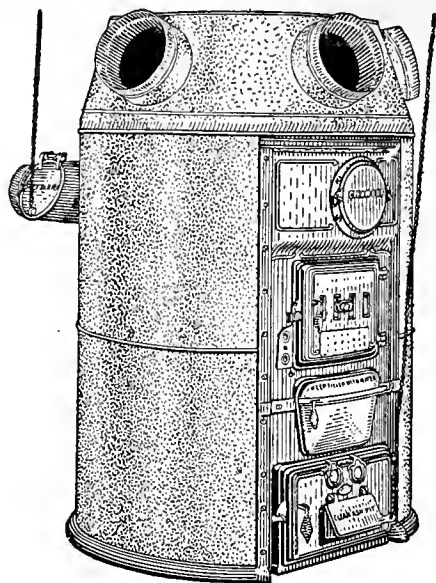
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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

Let us Have the Best Christmas and New Year

By Lula Greene Richards

So many dearly cherished ones have gone—
In the past year—to Paradise above—
With chastened hearts we feel more closely drawn
Toward that spirit home of heavenly love.
Yet, we are left. And while we here remain
Be it our portion in this mortal sphere,
To strengthen virtue's cause, to solace pain
And make more glad the Christmas and New Year
In all the rush and push our time demands—
With friendship's smile let us each other greet
And pause, perchance, to clasp each other's hands
Remembering still—love is of all most sweet.
Let us each make the "Up-lift move" our choice
Causing its gospel light to spread and shine—
Sounding its message as with angel's voice—
All souls in one true, loyal force combine.
Of selfishness and folly leave no trace—
Hardness of heart in all be overthrown—
Christmas and New Year find in every place
The sweetest, best the world has ever known.
Thus shall the false and wrong be overcome—
Thus shall the fittest and the best survive
Till the long promised, blest Millennium
In its full light and glory shall arrive.



THE ADORATION OF THE SHEPHERDS

Bouguereau



Vol 60

DECEMBER, 1925

No. 12

Christmas Chimes

By James A. Anderson

How blessed is the Christmas Day
With gay and festive cheer;
It brings "Glad Tidings of Great Joy"
To those we hold most dear.

In memory of the humble birth
Of Him who set us free
From bonds of death and led the way
To immortality.

How grand and glorious is the thought
That we can happy be—
If we but heed the Master's words,
"Come thou, and follow me."

A story, then, I fain would tell
Of how the Master's Love
Will radiate to those in tune
With His domains above.

In a quaint old country village,
During Medieval days,
A church was built for worship,
Which seemed in many ways

To differ from all others,
In plans and worship, too;
And each and every member
Was devoted, good and true.

The house was built of precious stone,
With steeple towering high
As if commanding reverence
From earth and air and sky.

On every Christmas Day was held
A special service there;
Devoid of empty pomp and show
They knelt in humble prayer.

And as they brought their sacrifice
For those who were in need,
No vanity was there displayed,
Nor was there selfish greed.

The great high tower then would sway
With chimes both sweet and rare;
Their souls were filled with happiness
And music charged the air.

Two hundred years and more have passed
On down the stream of time
Since faithful saints, through sacrifice,
Produced that wondrous chime.

And still the church is standing there,
As it stood in days of old,
With tower reaching to the sky,
Majestic, strong and bold

The members of the church, one day,
Declared it not in vain
To seek to bring the music back
And sound the chimes again.

And thus the pastor gave command
That not a soul should falter
In bringing jewels, rich and rare,
To place upon the altar.

On Christmas Day, the people came
In all their pomp and show;
Parading down the spacious aisle,
And curious to know

Whiche'er of all the precious gifts
That wealth and fame could bring,
Would call the heavenly music down
And cause the chimes to ring.

Among the rest, who brought their gifts,
With faith and hope Divine,
Were little Tommie, six years old,
And brother, Pedro, nine.

A humble cottage sheltered them—
And not so far away
They sold their papers early morn,
And shoes they shined by day.

These little laddies lived alone,
Where memory's tender chord
Visioned a Mother, full of love,
Now gone to her reward.

And yet, she planted in their hearts
To always faithful be,
The greatest gift to mortal man,
"Come, Thou, and follow me."

Nor did they have a father's care,
Protecting them from harm;
He died, a martyr to the right,
In the Battle of the Marne.

The greatest human heritage—
A noble father's care,
A reverence for Divinity,
And mother's love and prayer.

So with the sacred heritage
Of parents, good and true,
They paved the way to happiness
With noble thoughts in view

To emulate a mother's love
In word and thought and deed;
Exemplify the Master, too,
By helping those in need.

On Christmas morn, through frost and
snow,
These laddies made their way
To homes deprived of luxury,
Where want and care held sway.

They played the part of Santa Claus
In bringing Christmas cheer;
And those whom others overlooked
They seemed to hold most dear,

As arm in arm they led to church
The feeble, who might share
The inspiration from the choir
And solace from the prayer.

The king and queen were last among
The wealthy throng, to try
And bring the heavenly music back
From sacred realms on high.

And as they graced the carpet aisle
The saints arose to pay
A reverence to nobility,
Inspiring them to say:

"Oh, surely now the chimes will ring!
For jewels, rich and rare,
Adorn the holy, sacred Shrine,
And e'en the crown is there!"

And then, in deepest silence,
They bowed their heads in prayer—
But not a sound nor symbol came—
No music swelled the air.

Then, suddenly, two slender forms—
So pale and poorly clad—
Two children of a humble birth—
Six pennies, all they had—

On tiptoe, down the carpet aisle,
Unnoticed at the time,
The pennies on the altar laid,
AT WHICH BURST FORTH THE CHIME!

"And who are these?" The King cried out.
A voice was heard to say:
"Suffer them to come unto me,
Forbid them not, I pray."

"Among the throng who worship here
I find there are no others
So worthy of the sacred chimes,
As these two orphan brothers."

The grandest music ever heard
Then from the steeple rang;
It seemed that from the throne above
Celestial choirs sang!

The King a question then did ask:
"Why scorn My gifts renowned,
My precious jewels, rich and rare,
And e'en the sacred crown?"

"The Master bids me answer Thee
Receive, thou, thy reward
For those of mine thou clothed and fed,
And justice can afford.

"The lessons taught while here on earth
Apply alike to thee,
The good thou do the least of mine
Thou doest unto me."

Reward of happiness is based
On what we Do and Give,
To make this world a better place
For mortals here to live.

So let our Christmas spirit bring
The Savior's Love sublime,
That through our souls, in tune with His,
May ring "The Wondrous Chime."



MARY'S KALEIDOSCOPE

BY · JOHN · · · HENRY · · EVANS



THE TENTH TURN

Mary was inconsolable over the loss of her kaleidoscope. You know how it is that when you have a thing you do not use it as often as you would, you think, if you had not lost it. Mary was like that. She missed it very much, now it had gone.

And then, too, to aggravate the situation, everybody told her she should have done this, or she should not have done that—things she knew now without being told.

Mrs. Wimble thought she ought not to have left it lying about in plain sight while the Indians were around. As if she knew the Indians were coming!

"Anyway," Mary defended, "it was Mr. Wimble that showed him how to use it"—which was true. But Mary was immediately sorry she had said this, and apologized humbly.

Mr. Wimble, in compensation, would buy her another when they got to Salt Lake City, and then everything would be all right.

But everything would *not* be all right. It was not enough to have a kaleidoscope, *any* kaleidoscope. She must have *the* kaleidoscope, the one she had brought from England, the one her mother had seen her look into, the one Elder Bentley had given her, the one, in short, that meant so much to her. It was a shame that people, if they just *had* to steal, did not steal something that had fewer associations with it.

But the kaleidoscope, with all its tender memories was gone, and Mary must make the best of it.

* * *

Another exciting day. To-morrow afternoon the company would arrive in the Valley!

The camp drew up early on the evening of September 2, 1852, in anticipation of the great entrance. Every one was on the edge of expectancy. The very air was somehow alive. The very animals partook of the spirit that pervaded the camp. No one could do anything in his or her accustomed manner.

You must remember that these emigrants had been on the journey for months, covering thousands of miles in all. And you must bear in mind, too, that they had looked forward to the events of to-morrow almost every waking hour of the day.

But somehow the cattle and horses were turned out to graze as usual, the supper was disposed of much in the fashion that scores of other suppers had been; only, there was no dance to-night, just the singing of hymns and songs.

Just before the Wimbles retired for the night, who should come to their wagon but Pow Cheek!

Mary was ready to pounce upon him at once and read him a terrible lesson, had she not been afraid of him. But he headed off her fury by holding out to her the kaleidoscope.

How had he got it anyway? Mary wanted to know, as soon as she had got it into her hands. You see, she had a curiosity about the figure she believed she had seen at the end of the wagon that dreadful night.

"Never mind, Mary dear," said Mrs. Wimble. "You've got the kaleidoscope back again, and that ought to be enough."

"Yes," Mary admitted.

"Me honest Injun!" Pow Cheek said in self-praise. He had not thought of the time when he had taken the kal-

eidoscope—if he had. Only of the return of it.

Mary did not know what to say.

"Heap good Indian, Pow Cheek," admitted Captain Simons, the man who had charge of the entire company and who happened to be standing near by at the time. "Pow Cheek, heap honest Indian."

This pleased the befeathered chief, and then he went away.

"What in the world do you think he wanted to steal it in the first place for and then bring it back?" Mrs. Wimble asked of the Captain.

"Oh, I suppose he took a fancy to it, and afterwards felt sorry for having taken it from the little girl. Indians are like white people in a good many ways, if you treat them decent. I knew of an Indian once who borrowed a quarter, and returned it ten years afterwards, in the form of a wonderful blanket that would have cost twenty-five dollars. Pow Cheek just wanted you to notice that he did not have to bring the kaleidoscope back, that he might have kept it."

* * *

And so the morning of the last day of the journey dawned clear and beautiful. Long before the usual time for getting ready, every one was up and busy in the work of preparation. It was the day on which the emigrants were to enter the Great Salt Lake Valley. In honor of the event Mary decorated the Inspector with ribbons.

Not only the Inspector but all the other oxen in the train, and the horses too, I think, must have wondered what was in the air. For they were urged to assume a faster gait than they had been making. Surely the world was not going to come to an end right away. They just could not see the point. And then there was a craning of the neck on the part of everybody and a looking forward, to see what might be seen.

For this was the end!

What was that at the mouth of Emigration Canyon? It was a crowd of people, with horses and carriages and the sun glinting on shining things in

the hands of men in uniforms. Goodness me! It must be a huge reception committee come out from the city to meet them.

And that was what it was, as they saw when they got down there.

President Brigham Young, himself, was in the group, with some of the Apostles, and many leading citizens on horseback and in carriages. It was the instruments in Pitt's band on which the sun shone so resplendently, a little way back.

Then there was a general handshaking, with smiles and tears of happiness on every emigrant face. Mary was happy beyond expression, for she shook hands with President Young, who had patted her head and asked her name and said, "God bless you!" to her.

Then cake and watermelons were served right there at the canyon's mouth to all the emigrant train, while Pitt's band discoursed sweet music.

And when that was done a parade was formed and proceeded down over the hills to the cabins and people and things that constituted the four-year-old City of Salt Lake.

It was the same fine valley that looked up at those tired and sun-burnt emigrants that looks up at the thousands of automobiles that make the hill from the canyon to-day with those in them who seek pleasure and recreation instead of God and religion—only, to-day the whole valley is filled with houses and trees and green fields, whereas then it was bare and dry, for the most part, and there were only a few houses at the place where City Creek poured its waters out into the sun-light instead of into an underground tunnel. And it was the same bright sun that looks down on the people now as then—only, now it sees a great many more things in and about the valley than it did then, but not any happier faces and better hearts!

On the procession went, led by the President and the Apostles; then the band in the President's big carry-all; then the others who had come out to meet the emigrants; then the emigrants,

all walking, except the smaller children who were in the wagons; then the wagons, with only enough drivers to keep things from going away—the emigrants singing and dancing along the way, some of the men and women seventy years old and more, and all nimble of limb and easy of feet, now the new joy had come into their hearts.

All hail the P. E. F. Company!

As the emigrants passed Temple Square, on which was no temple to be seen except with the eyes of hope and faith, guns—nine of them, or one of them nine times, the record does not say—shouted out their salute, and the hills answered them back from places that were supposed to be silent but that also rejoiced, it seemed, on the arrival of the emigrants—the first of the P. E. F. And here were gathered all the men and women and children in the town, also to show their welcome of the newcomers. And then on to Union Square, followed by the crowds.

* * *

Here, as soon as the emigrant wagons were properly "parked" and the emigrants could be got together within the circle of their gathered friends, President Young spoke to them.

He welcomed them to the New Home in the name of the Church in the Valley. "We have prayed for you constantly," he assured them, "that you might arrive here safely. And you have. We are glad you are all well."

"And now that you are here," he went on, "don't watch the failings of the people who were here before you. For we all have failings, being human. See if you cannot find something good in us.

"You are in the best place in the world. You are in the midst of plenty. None of you needs to go begging for what he needs to eat and to wear. Our crops have been good. Plenty of wheat and potatoes and other vegetables, and a little fruit, as you see—good fruit, the best that can be raised anywhere.

"But you must work like the rest of us. Don't run off to the gold mines in California, like some who have left

us. This is the place for you. Don't imagine you can get rich quick, for you can't—at least in the riches that count for most. Don't look around with greedy eyes.

"You are the 'poor company.' We are all poor here in the things of the world. I am among you in that respect. That is why we honor you today. For no other company that every entered the Valley has been thus honored. Consider that you are welcomed by us into the best place on earth."

The President then urged all those who were not too far away from Union Square to bring food to the company and to see that they were taken care of while they were hunting up their friends.

The arrival of this company, by reason of the honor accorded them, created a great sensation throughout all the population of the Valley.

* * *

And now we must take leave of Mary and her kaleidoscope!

Poor orphan Mary, without a home, without any friends, except the Wimbles, who were at as complete a loss what to do as she, without any one to depend on.

No that is not correct. She had the whole community of "Mormons" to lean on—thousands of big-hearted men and women, any one of whom would be glad to give her any aid within his or her power. And Mary felt this.

As she stood there listening to the encouraging words of the President, whom she looked upon as the embodiment of all that was good in man, she thought of her mother, and of the old home across the sea, and of Elder Bentley. What strange things had happened to her since she saw them last! She felt that her dear mother was present with her now—that she *knew*! And she pressed the kaleidoscope to her heart, for it was the only link between that old life, now passed forever, and the new life that spread out before her and ended in the mist far up the Great Avenue of the Unknown!

THE END

Christmas Gifts and Christmas Giving

By Elsie C. Carroll

Eleanor Worthing filed in line past the window of the factory office. Her fingers trembled a little as they closed over the pay envelope the clerk passed out to her. A moment later, and she was out in the chill grayness of the December afternoon.

Little icy flakes of snow were whirling through the crisp air and Eleanor drew the worn collar of her shabby coat closer about her throat.

She had gone but a few steps before she slackened her pace to peep into the brown envelope at the corner of her pay check. A little sigh escaped her. She told herself that she had not really expected anything different, but she was conscious of a twinge of disappointment when she saw the customary figures, \$15. Of course there had been nothing to suggest that Mr. Dennis would give a Christmas bonus to his employees, yet so many business houses did, and Eleanor needed so desperately a few extra dollars, that now she discovered she had been subconsciously banking on it.

She so wanted to give the children a Christmas that she could hardly bear to go over the necessities for which that fifteen dollars must be spent. And yet, though she knew the list by heart,—flour, one dollar and forty-eight cents; bacon thirty cents, oleomargarine, thirty-six cents—and so on, up to twelve dollars and sixty-two cents, she mechanically went through it again to see if there were not a possible place where she could squeeze out a few more pennies to add to the pitiful remainder—two dollars and thirty-eight cents, which was all she could possibly spare to make a Christmas for her three children.

Why, it would take more than that to buy the train Benny had been praying Santa would bring him, while the

set of mechanos Jack had mentioned so often, or the pretty scarf Blossom stopped to look at every time they passed Goodwin's window—well, she couldn't think of any of them.

And how she had tried to save that they *might* have a Christmas! Once there had been almost ten dollars in the little Chinese vase where she kept her savings. But about that time Benny had broken his arm and the little horde had quickly vanished. Just last week she had put two dollars away, thinking she would manage somehow without it. But a heavy windstorm had blown a cracked pane from the kitchen window, and that two had disappeared.

It was with a dull resentment against fate that Eleanor entered the street-car and sank into a seat a young man had just vacated. It seemed so terrible that Christmas should be a day of dread; but how could it be anything else to her. It took money, of course, to make a real Christmas..

And then Eleanor found herself listening to the people about her on the crowded car. Everyone was talking of Christmas.

Two girls but a little older than Blossom were in the seat ahead.

"I told Daddy that if I couldn't have a white gold watch I didn't care if I didn't have anything. Dora and Pearl both got watches last year and I think it's my turn. But Daddy says he can't afford it. I'm just sick. What are you going to get?"

"Well, I'm crazy for a pretty dress like Gladys'—beaded chiffon, you know. But mother is trying to make me think a taffeta or crepe ought to do, because it would be more serviceable. But if I don't get that party dress I'll just be sick. Gladys thinks she's so smart. I'd just like to show her

that someone else can have things, too."

A boy behind Eleanor was telling an old gentleman by whom he sat that he hoped his "old man" would come through with a Super-Heterodyne radio set like his cousin Dick had. His father needn't think he'd be satisfied with a dinky little crystal set now he'd seen Dick's.

Two women standing in the aisle were discussing their Christmas troubles.

"I know Blanche will be dreadfully disappointed over the set of furs we got for her," one of them was saying. "But the ones she wanted—well, we simply couldn't think of affording them, even if her chum's parents can. I think Christmas is dreadfully hard, don't you? There is never enough money to go around, and we have to make so many substitutions for the things that are expected of us."

"It certainly is hard," the other agreed. "I know I'm going to be as disappointed as anyone this year. Last Christmas we visited my sister Harriet, and Henry promised me we'd surely have a car this Christmas. He said it would be my present. I do hate to ride in a jam like this. Well, every time I mention the car lately he does nothing but tell about how hard times are, and how far we are in debt already. I just know if he gets one at all it will be a Ford or a Star, and I'd about as soon not have any. Both of my sisters have real cars and I *would* feel cheap telling them about it."

Eleanor Worthing closed her eyes and leaned her head against the window casing. "Party dresses, watches, radios, cars!" Oh, it wasn't right! And her baby couldn't even have the poor little train he'd been praying for. Why was life like this: so much to some and nothing to others? She felt all the bitterness she had tried so hard to keep down since her widowhood, forcing its unlovely presence upon her. She had promised John, when Dr.

Andrews had told them he must go, that she would keep up the cheerfulness he had always loved so much, for the sake of the children. But the year since his death had been so long and baffling, and at times like this it was especially hard to be cheerful. Christmas, which should be the symbol of peace and good will and joyous happiness, could be nothing to her but a nightmare of disappointment and envy for her little ones.

Finally, the business center of town was reached. Eleanor hurried across the street to one of the less pretentious grocery stores. The street lights had been turned on, and also the lights in the gaily decorated shop windows. The snow was still coming in irresolute little gusts.

Dully Eleanor read off her list to the grocer: flour, cereal, beans, molasses and so on. She handed him the check from the brown envelope, and he counted out her change. She put it all but two dollars and thirty-two cents back into the envelope and into her worn hand-bag. She must not be tempted to use any more than the two dollars and thirty-two cents which she kept in her hand. Now had come the dreaded ordeal of creating out of that meager sum a Christmas for Blossom and Jack and Benny.

Listlessly she walked with the jostling crowd. People laden with mysterious bundles were hurrying from stores to waiting automobiles. How Eleanor envied them! Money! It took money to make a real Christmas.

She tried not to look into the dazzling shop windows with their lure of beautiful things as she made her way towards Woolworth's. But when she came to Marshall's big department store, even she could not resist (though she had seen it before) the masterpiece of decorative art displayed. In that huge window all the ecstatic joy, the fascination, even the spiritual mystery of Christmas had

been worked out in living pictures which commanded and thrilled. There was the picture of the Nativity—the manger, the beautiful Mary, the Holy Babe to whom the shepherds were offering their gifts, placing them as a legend goes, on the first Christmas tree. In another picture were the reindeer and sleigh of a million childhood dreams; the rosy-cheeked, twinkly-eyed Saint Nicholas, and the proverbial chimney he was about to descend. The third picture showed a scintillating, toy-burdened Christmas tree, surrounded by rapturous, night-gowned children dancing in the flickering light of a blazing hearth-fire.

Eleanor's throat tightened and her eyes blurred as she sensed even more poignantly than ever the injustice of life's inequalities.

For a few numbed seconds she stood unaware of the men and women and children—chiefly children—who paused in delighted wonder at the beautiful window. Then, presently she became conscious of two small boys close at her side. They had with them a very obviously home-made wagon almost filled with small lumps of coal. The little fellows were shabby and grimy and had the peaked features of the under-nourished. Eleanor took in these details before she became aware of what they were saying. Finally, her ears, as well as her eyes, began to register.

"Didn't I tell yer?" triumphantly boasted the smaller of the pair. "Jist look at old Sandy! Ain't he real though? and them reindeers, and that tree! Oh, boy!"

"Gee! Look at them bags of oranges and candy," exclaimed the other. "Don't they make yer mouth water? And that base-ball outfit, and that sled—gee! ain't she a hummer?"

The first thing that struck Eleanor after she began to listen, was the detached manner in which these children were regarding the display. There was no trace of bitterness, no envy in

their pinched little glowing faces. It was as if they took an unkind fate for granted, and gratefully accepted the crumbs of happiness that chanced to fall along their way.

"Now will ye let me take yer wagon and bring Dory down?" persisted the smaller boy. "Gee! Can't ye jist see his eyes bung out when he sees it? Jist think, Dan, Dory ain't been down town onct since he got his back hurt an' that's been purt night two years. He says he's 'bout fergot how street cars an' autos an' policemen looks. You'll let me take it won't ye, Dan? It's the only Christmas present I can give him. I been tryin' to save up to buy him a new book, 'cause he gits so lonesome there alone all day. But I couldn't save nothin'. A feller gits jist as hungry when he's tryin' t' save fer presents as other times.

"Then I thought about yer wagon. I thought Dan'll sure let me take it and help me bring him down, an' that'll be a bully present fer Dory. Why, he'll talk about the things in this window fer weeks, an' draw 'em, and maybe make some of 'em. Why maybe he'll even dream he's that kid by the tree. Ye'll let me take it won't ye, Dan?"

"Who said I wouldn't let yer take it? Course I'll let yer take it an' I'll help ye. Only I got ter take this coal to Granny Beason first. It's my Christmas present to her. She used to bring us cookies an' things before she got rhumatis, an' I wanted to give her something, so I been all afternoon down by the railroad tracks pickin' up this coal. I'll have to take it first, an' I 'spect she'll want me to sing fer her like I used to when she'd bring the cookies, maybe. But I'll hurry. You go an' git Dory ready. Oh, gee! Look at that dancing monkey other side of the tree? An' that air-plane. Oh, gee!"

"Say, look at that sand-dumpin' dingus. I'll bet Dory'll be tryin' t' make one of them. Le's hurry."

The boys pulled themselves from the enticing windows, their eyes bright

with the thought of the pleasure they were going to give to someone less fortunate than themselves.

Eleanor Worthing stood very still for a few seconds trying to comprehend the new something that was sweeping over her. She started after the boys; stopped again irresolutely, and then hurried in the direction they had gone. That new light which had burst so suddenly upon her had quite obliterated the envy and bitterness which had been rankling in her heart. Suddenly the scales, as it were, had fallen from her eyes, and she saw Christmas, and Christmas giving as they ought to be—stripped of their unlovely draperies of greed, jealousy and discontent. She saw the lovely spirit of real Christmas giving—the spirit of self-sacrifice, of giving, not getting—of giving of self. And suddenly she realized that if she could help her children to glimpse the true symbol of Christmas giving as she saw it at that moment, she would in all her pitiful poverty have blessed them with a priceless gift.

And so she hurried after her two small revelators.

"Excuse me," she said with suppressed emotion as she touched the younger boy on his shoulder. "Would you please tell me where—where—Dory lives? I know a boy who has some books he'd like to take for him to read. And Granny Beason, where does she live? I know some children who would love to go and sing for her tomorrow."

Both little fellows stared at her for a moment wonderingly. They had been so completely absorbed in the magnificent window that they had not noticed Eleanor. But they gave the addresses gladly, accepting the strange request as part of the mystery and miracle of Christmas that all children feel, and went more jubilantly on their way.

As Eleanor turned back she wondered how she could have been so blind—how so many people can be so blind as

to fail to see that much of the world's misery is brought about by people looking at those more fortunate than themselves and envying them, and so being eternally disappointed and discontented with what they themselves have.

That was what she had been doing. That was what the people on the street-car to whom she had listened, were doing. The girls' watches and party dresses must be as good as those of their chums or they would not satisfy; the woman must have a car as good as her sisters rode in, even if her husband could not afford it. It was terrible the amount of unhappiness that attitude was causing.

And on the other hand were those two shivering, hungry little boys, happy because they beheld the true spirit of Christmas. They looked not with envy upon the rich, but with compassion upon the less fortunate. They had discovered that priceless secret, that it is possible to give intangible gifts—the sight of a gay window, a song—something of self, just as the Christmas Child of long ago gave Himself to the world.

As Eleanor hurried back upon her interrupted errand, she failed this time to notice a fur-clad, bundle-laden man who almost crowded her into the gutter, as with a joyless, harrassed expression he made his way to a big car waiting in the street. She failed to see him, because her eyes were upon a poor cripple huddled against a shop window, playing Christmas melodies on an old harmonica.

Gladly she dropped a few of her precious coins into the cup beside him.

Swiftly she passed from one shop to another, doing her Christmas shopping. There was a warm glow in her heart such as she had scarcely known since John's death. It was almost as if he walked beside her, smiling his love and approval as he used to do.

When she reached home she found the children anxiously waiting for her. At sight of their expectant faces, for

one brief moment she quailed. They wanted—they had been praying for a material, a tangible Christmas. Could she give them the gift she had in her heart? She must! She had so little else to give. Quickly she banished the old despondency by summoning the picture of those two ragged little boys who had shown her the way.

Compared to them she had so much to be thankful for—the children, all well and strong; their home was comfortable; and she had a steady job. And after all, the gift she had determined to try to give to the children was more precious than anything money could buy. She smiled and spoke cheerily as they crowded about her.

"Oh, Mama, we are going to have a Christmas, aren't we? I can tell by the smile in your eyes. Blossom said maybe we couldn't have Christmas this year." It was baby Benny who spoke.

"Of course we are going to have Christmas; I hope the best Christmas we have ever had. There won't be lots of toys and things like that, but it's going to be a lovely Christmas just the same. It is a secret yet—just as secret as if it were all wrapped up in red tissue paper with tinsel and holly trimmings and looked all bumpy and mysterious waiting by a Christmas tree."

The children were interested at once; partly, no doubt, because of their mother's new cheerfulness. They happily helped in preparations for supper and the other evening tasks.

"Now I'm going to show you how to make some magic Christmas flowers," Eleanor told them as she undid one of the few parcels she had brought, and took out red and green paper, and spools of wire.

"These are to be part of the secret," she said mysteriously.

Deftly she cut and fashioned a poinsetta, the Christmas flower, and showed each of the children how to do some part of the process. Jack was

to cut the petals and leaves from a pattern she gave him; Blossom was to arrange and fasten the petals around the centers while Benny was to attach the leaves and wrap the stems.

"While you are working, I wish you would practice all the songs and poems and stories you know; the ones you used to give in the entertainments we'd have for Daddy when he'd come home from his trips."

"Is that part of the secret, too?" Jack wanted to know.

"Yes, that is another part of the secret. Blossom had better get a pencil and piece of paper and write down the names of the songs and stories as you remember them. I'm going into the kitchen now to make something else for the surprise."

Soon the living room was ringing with the glad sound of children's singing and laughter.

In the kitchen Eleanor's hands were deftly shaping, from ginger-bread dough, quaint figures of children and Santa Clauses and fruits and flowers. And as she worked, her mind kept happily busy working out the details of her plans for the next day.

By nine o'clock, a great pan of cookies was filling the kitchen with a sweet spicy odor; a kettle of beans had been put to soak; bread had been set to rise and the kitchen tidied. Eleanor joined the children.

A heap of red flowers flamed on the library table, seeming to permeate the room with Christmas cheer.

"Oh, Mama, we've had the best time," Blossom exclaimed. "It almost seems like old times and like Daddy is here."

"I believe he is here, darling, and that he is happy because we are happy. We have a lot to be thankful for. We have each other and a home and enough to eat and to keep us warm. That's a lot more than some people have. I'm going to tell you what I saw on the street tonight. I saw two little boys—the oldest one only a little

larger than Jack. They were standing by Marshall's window. They were shivering and looked hungry, but I do believe they were the happiest people I have seen today. They were happy because they were planning a wonderful Christmas present for a little friend who isn't as fortunate even as they were. You'd never guess what their present is to be. It is the sight of Marshall's window—you saw it last night, you know. Their little friend is a cripple and hasn't been down town for so long he says he can't remember how cars and "policemen's" look. They've made a funny little wagon and are going to bring him down town. That will be their Christmas present because they can't buy him a book or a game as they would like to."

The children sat very quiet while their mother was speaking. Jack was the first to break the silence.

"I wonder, Mother, if he wouldn't like some of my old books to read. I'll bet he'd like 'Tom Dare's Trip Around the World,' don't you, Mother?"

"I'm very sure he would, son."

"And Mama," broke in Blossom, "there's a little sick girl down on 59th Street. We see her by the window every day when we are going to school. Mamie Carter says she'd had paralysis. May I give her one of my dolls and that little set of dishes up in the pantry shelf?"

"And she can have some of my blocks," volunteered Benny enthusiastically.

"Oh, but you are guessing the Christmas secret," said Eleanor, filled with joy that the children had so readily caught the spirit she wanted to give them.

"Oh, is that it, playing Santa Claus to that little boy and girl?" Blossom cried excitedly. "That will be the most fun!"

"Yes, to them and to a lot of other people too. There is an old lady they call Granny Beason who has rheumatism and can't get out and play Santa

Claus like she used to. She'd love to hear your songs and stories."

"Oh, and there's Mr. Jarvis!" cried Jack. "He's blind, you know, and lives over on the next block. Sometimes I help him across the street. Two or three times he has asked me if I had time to read him the headlines in the paper." Jack was becoming more interested. "We could go and see him and read his paper clear through to him."

"And what about the children in the Nan Macey Home?" Eleanor asked. "Don't you think they'd like a home-baked ginger-bread animal?"

"Yes, yes!" clapped Benny.

"And there's the Old Lady's Cottage on the other side of the park. I'm sure those old ladies would love to have one of these bright Christmas flowers to put in their windows, and your songs and stories would be a treat to them. So tomorrow you can be Christmas fairies and see how much real Christmas happiness you can scatter around."

Blossom's eyes were dancing, "May we start real early in the morning?"

"Right after breakfast. And then, instead of coming home to dinner, you can meet me over in the park by the skating house. You've been wanting to have an afternoon to coast. It will be nice and warm in the skating house and we'll have our dinner there—a real picnic you know. And then we'll all go to the big Christmas Pageant in the Community Hall. Won't that be a nice Christmas celebration?"

"Yes, yes," the children agreed in chorus.

"You had better get to bed now so you will be all nice and fresh in the morning."

They started off. Eleanor found her voice husky as she called them back.

"Aren't you going to hang up your stockings?" she reminded them.

"We don't care if we don't get anything," Jack declared sincerely. "It'll be a lot more fun to give."

"It will not be very much that you will get," Eleanor told them, but there was no harbored bitterness in her voice now because she knew she had already given them a real Christmas gift, "but Mother wants the joy of giving you something."

When they had hung their stockings and had gone to bed, the mother lovingly apportioned the sweetmeats and fruits and the simple little surprises—each one something they could all enjoy, a book for Blossom, a game for Jack and a grotesque mechanical toy for Benny. There still remained forty-seven cents of her small Christmas fund and yet she went to bed satisfied.

The Worthing children awoke with a feeling of pleasurable anticipation. They were delighted with their own little gifts, but were eager to be off on their mission of giving. They thought of several other places to go and hunted up quite a collection of little trinkets that would be new and pleasurable to other children.

Eleanor helped them arrange their offerings attractively in the clothes basket. Then she wrapped them in their worn wraps, and kissed them good-bye. The happiness in their faces was the sweetest of gifts to her.

She sang happily as she attended to her tasks of the morning, grateful for a day from her factory work, to catch up with odds and ends of mending and cleaning.

Finally she spread substantial sandwiches of brown bread, prepared a steaming crock of baked beans and put in a jar of fruit and some gingerbread cookies. Not a Christmas dinner to tempt some people, but she knew it would be relished by her children after their long walk in the crisp out doors.

She reached the park a half hour before the children came. The keeper of the skating house provided her with a table and some benches and she had everything ready when they came.

They were bubbling with things to tell. Little crippled Dory had sure

enough been making a sand-dumping toy like the one he had seen in Marshall's window. He was glad to get Jack's books, and the old ladies at the Cottage and Granny Beason had been so happy to be remembered that they had cried over the pretty flowers, and made the children promise to come and sing for them again. Blind old Mr. Jarvis told them they had given him the best Christmas gift that anyone could give him, and Jack promised to go and read for him every Sunday.

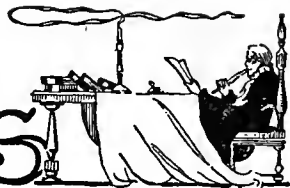
"Mother, we'll do this every Christmas won't we? It's more fun than anything, isn't it Benny?" Blossom cried.

"It sure is, but I'm starved. Gee! The beans smell good, and cookies—but I'm going to save mine and give to little Paddy Dolan on our way home. His Mama's dead, and you can make us more, can't you Mama?" He gave Eleanor a warm appreciative hug.

"Yes, darling, of course I can." Eleanor answered. Her heart was singing a Christmas psalm. She truly had found and given her children the secret of real Christmas giving and that secret, she knew, was a gift from which poverty could never bar them.



EDITORIAL THOUGHTS



JUVENILE INSTRUCTOR

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SALT LAKE CITY - - DECEMBER, 1925

The Babe of Bethlehem

Although it is generally understood by Latter-day Saints that December twenty-fifth is not the real anniversary of the birth of our Savior, yet it is so recognized by the Christian world, and we join with it in celebrating the day and paying homage to the Babe of Bethlehem. The day is signalized by the pealing of bells, the lighting of Christmas trees, profuse gift-giving, family gatherings, celebrations, dinners, etc. It is a time when the great heart of the world is touched and softened; when all that is truest, best and

most generous in humanity is called forth. The very earth itself seems to respond to the gladness shown by its inhabitants. These are the signs and manifestations of Yuletide.

While Christmas is very properly a time of rejoicing and merriment, yet one is led to wonder whether in our extreme enjoyments, merry-makings and gift-giving we may not possibly lose sight of the real spirit and meaning of the day. How many of us pause on this festive occasion long enough to fully appreciate the great fact that in accordance with the Divine Plan formulated in our ante-mortal existence, Christ voluntarily laid aside His majesty and power and came upon the earth subjecting Himself to mortal conditions; that He went about delivering His divine message to the children of men, despised and derided, suffering as no human has ever suffered, and finally was crucified and lifted up for the sins of the world; that through this great sacrifice He became the author of our salvation, and by His atonement the promise is made that "all mankind may be saved by obedience to the laws and ordinances of the Gospel." In this overwhelming and glorious promise should be found the real cause of our Christmas joy.

Eternal life! What a wonderful gift! Purchased at such a price, it should surely be the foundation of the true Christmas spirit.

Let the chimes ring, the candles glow; let families meet and celebrate and children have their day. But above all let it be a day of remembrance, of realization that Christ came into the world as God's greatest gift to the human race; that our thought of the manger should be linked up with Calvary. Let us teach the children to

adore Him and acknowledge Him as the author of our salvation, and to cherish His name as the only one by which, through obedience to His commandments, mankind may be saved.

Such is the significance of the Babe of Bethlehem!

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by
Yet in thy dark street shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee, tonight.

—Philips Brooks.



THE LOCARNO PACTS

Since our last paper on the Signs of the Times, several important events have occurred. First among these comes the agreements entered into at Locarno, Switzerland, between France, Germany, Belgium, Great Britain and Italy, which were given to the public, Oct. 19.

By these agreements the inviolability of the boundaries between Germany and Belgium, and Germany and France, as established by the treaty of Versailles, was recognized, Germany promised never to trespass upon French or Belgium soil, or to indulge in any military demonstrations in the Rhineland zone. France and Belgium pledged themselves not to violate the German western frontier. Great Britain and Italy undertook to aid the aggrieved party, should there be any, whether the aggressor be Germany, France or Belgium. The parties to the pact agreed to submit future disputes between them to the Council of the League of Nations, and Germany agreed to enter the League.

Germany also signed separate agreements with France, Belgium, Poland and Czecho-Slovakia, providing for the peaceful settlement of disputes under the Hague convention of 1907, or the Permanent Court of International Justice.

The Locarno meeting has been hailed as the opening of the door to permanent peace and disarmament in Europe; and also as the beginning of a new great power—The United States of Europe. The Berliner Tageblatt declared recently that a new war would mean not the triumph of right, but the end of Europe. It continues:

"The relations between Europe and America begin to assume a resemblance to the relations that existed in the ancient world between Rome and Greece in the period of Greek decline. Those who do not want the Americans to look down upon the Europeans, as once the Romans looked down upon the intelligent and cultured but unpractical *Graeculi*, must contribute to the unification of Europe which is attainable only through real peace between France and Germany."

A French author has this to say:

"Let us, therefore, follow with sympathy, and without illusions, even the illusions of skepticism, the Pan-European movement which is being nurtured in Central Europe. After all, the destiny of Pan-Europe, and even of Europe as she is now, will not be unrolled on the shores either of the Seine or of the Danube, but between the Vistula and the Rhine."

This gives some idea of the hopes and aspirations that have been awakened in Europe by the Locarno meeting. However, the treaties must be ratified, to become of practical value.

GREECE AND BULGARIA

The very next day after the Locarno treaties had been signed, the joy was marred by a dispatch from Athens, stating that hostilities had broken out between Greece and Bulgaria, as a result of a boundary brawl. Twenty-five Bulgarians, it was reported, had been killed, and thousands had fled, panic-stricken, before the Greek invaders. It looked for a moment, as if the Locarno treaties were to be torn to pieces even before they were ratified. But the Council of the League of Nations immediately convened, and peremptorily bid the combatants to lay down their arms. This was done, and the trouble will be adjusted in accordance with the findings of a commission appointed by the Council.

One great lesson is brought home to us by this incident: This, that even a spark in the Balkan powder magazine cannot start a general conflagration, when the great powers are united for peace. There was no such united purpose in Europe in 1914; hence the World War, which also began in a brawl, between Austrians and Serbians.

TROUBLE IN SYRIA

Unfortunately, there are other danger points. France, having committed the blunder of placing an old war horse at the head of its administration in Syria, finds itself involved in a revolution there, the end of which no one can foresee by the aid of human wisdom alone. Already the venerable city of Damascus has been partly destroyed, thousands of lives have been wantonly sacrificed, and the Syrians have proclaimed a republic. General Sarraill, the French military governor, has been recalled, but the damage he has done to the cause of civilization is very nearly irreparable. The military operations in Morocco and Syria have cost France about 2,000 lives and the sum of 3,147,000,000 francs. No wonder the French government finds it necessary to haggle

about her war debt to the United States!

The League of Nations has been criticized for not interfering in behalf of the Riffs in Morocco and the Druses in Syria, while so promptly extinguishing the incipient Balkan blaze. But the reason for this seeming inconsistency is very simple. The Moroccan and Syrian troubles are, technically at least, the affairs of France alone, and the League has no authority to meddle in the internal affairs of any country, big or small. It is not, in spite of all that has been said to the contrary, a supergovernment in any sense of the word.

TERRIBLE STATISTICS

I noticed the other day a news item from Greeley, Colo., stating that a farmer, Catholic, had asked the court to restrain the school board from making it a rule to read the Bible in the public schools. The poor fellow thought such reading would hurt his children. The farmer, it is safe to say, acted as prompted by the clergymen in the interest of the Catholic church. For it is a peculiar fact that Bible study, except for polemical purposes by theologians and specially favored individuals, is absolutely tabooed by that church.

With this fact in view, certain statistics, showing the intellectual and moral status of the people in Catholic countries as compared to that of Protestant countries is highly instructive. The figures are reproduced in a Swedish daily from a Spanish mission paper, "*El Evangelista*," published in Barcelona.

According to these figures, there are in France and Belgium 15 per cent illiterates; in Austria, 39 per cent; in Italy, 48 per cent and in Spain, 63 per cent. In Protestant countries, the illiteracy ranges, according to the same source of information, from 10 per cent in Holland to about 1 per cent in the Scandinavian countries.

The figures show, further, that life is more secure in countries where the

Bible is read than in other countries. In England there is a yearly average of only one homicide for every 178,000 inhabitants. In Austria there is 1 for every 57,000; in Spain, 1 for 4,000; in Naples, 1 for 2,750, and in Rome, 1 for each 960 inhabitants.

Illegitimacy is another test. In London there is one illegitimate child for 100 born in wedlock. In Paris the ratio is 48 to 100; in Vienna, 118, and in Rome 243 to every 100 legitimate children! This is an awful indictment of the opposition to the general study of the Word of God. Even if the figures are only approximately correct, they tell us that to discard the standards of faith, and to endeavor to walk without the light of revelation, is from a national point of view, to commit moral and intellectual suicide.

EFFECTS OF NO RELIGION

Russia today presents the spectacle of a country in which religion is officially treated as superstition.

There, consequently, life seems to have no value. According to official figures, published in May, 1922, the number removed up to that time by the new regime, because of "anti-social views," amounted to 1,750,000. Among these unfortunates were landholders, farmers, laborers, "intellectuals," teachers, physicians, soldiers, officers, policemen, clergymen, etc.,

all because they were "suspected."

But nothing can give a clearer idea of the chaos prevalent there than the practical abolition of the family. According to the Berlin paper, the *Lokal Anzeiger*, the law in Russia is that marriages can be entered into for 3 years, and then dissolved without the formality of divorce proceedings. The wife can take the name of the husband if she wants to, or retain her own, or the husband can take his wife's name, if agreeable. The children can take either the father's name or the mother's; one child can be called after the mother and another after the father. And thus, not only is the sanctity of the marriage covenant profaned, but the divinely established authority is broken down, and the keeping of genealogies is rendered very nearly impossible. And this is the kind of regime the Russians are trying to extend to all Asia, and which some would like to see established in all the world.

The signs of the time tell us that the Lord is making mighty preparations among the nations for the establishment of His kingdom, and also that the adversary is strenuously opposing Him. They call for a prompt, intelligent and decisive answer to the familiar question, "Who is on the Lord's side, who?" Nothing else matters much to us at the present time.



MIAMI WARD SUNDAY SCHOOL, ST. JOSEPH STAKE, ARIZONA

SUNDAY SCHOOL WORK



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Prelude

MARY A. PACKHAM,
Blackfoot, Ida.

Andante.



SACRAMENT GEM FOR FEBRUARY, 1926

While of these emblems we partake
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

Postlude



CONCERT RECITATION FOR FEBRUARY, 1926

(Matthew, Chapter 22, Verses 37-39)

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

February Fast Day Lesson

Suggested Outline

Subject: The example of Jesus: what He bids us do.

"Wist ye not that I must be about My Father's business?"

Time: When Jesus was twelve years old.

Place: In the Temple in Jerusalem.

Text: Luke 2:41-50.

References: Talmage's "Jesus the Christ," pages 110-113; Farrar's "Life of Christ," pages 63-64.

Aim: Following the Lord will keep us in the path of safety and salvation and bring the greatest joy here and eternal life hereafter.

I. Jesus as a Child.

1. "And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." (Luke 2:40.)
2. Received not of the fullness at the first, but received grace for grace, etc. (Doc. and Cov., 93: 12-14.)

II. The Feast of the Passover.

1. What it was.
2. The requirements of the law.

III. At Twelve.

Recognized as a member of the home community, with added duties and privileges.

IV. Going to the Feast.

Method of travel and probable time on journey.

V. The Boy in the Temple.

1. Mary's discovery while on the road.
2. After three days' search.

VI. "Wist ye not that I must be about My Father's business?"

Illustration and Application to be provided by each department, suitable to its needs.

The striking significance of these words of our Lord—"Wist ye not that I must be about My Father's business?"—though not understood at the time of utterance by those who heard them, to us, in the light of the restored Gospel, and the knowledge given us of the wonderful work accomplished by Him, making Him Savior, Redeemer, Lord, are both striking and significant.

As we study His life and seek to measure its meaning and its possibilities to us as individuals, our hearts thrill and respond to those words.

How can we fail to couple with them another expression of His, "Follow thou Me"—and thereby recognize that His question should be in our minds and applied to ourselves!

While there is little recorded in the scriptures as to the early life of our Lord,

no one interested in Him but tries to picture how He lived and what He did. The comments made thereon by Elder James E. Talmage in his book, "Jesus the Christ," pages 110-112 and the recital of the everyday life of families in Nazareth, given by Cannon Farrar in his "Life of Christ," pages 63-64 will be found interesting and profitable.

It is thought that a brief recital of the incidents in the early life of our Lord leading up to His (probable) first journey to Jerusalem, and culminating with the reply to His mother, would be interesting and form an excellent basis for testimonies as to the joy members of the class may have found in having gone "about the Father's business"—which embraces any actual service to our fellows and especially such as come under Church appointment—missionary work, Relief Society services, Sunday School activities, Mutual Improvement efforts, etc., etc.—and an effort to send every member of the class home with the thought in mind that each of us should strive earnestly to learn our responsibilities in that great Plan, the particular place we should fill in that wonderful structure God is building, and making all things else subservient thereto, "follow Him" and "be about our Father's business."

STAKE BOARD CONVENTIONS

1926

9:30 to 10:30 A. M. Session
General Assembly

1. Singing.
2. Prayer.
3. Greeting and Report of Progress with the Cooperative Lesson Preparation Plan.—General Superintendency.
4. Demonstration of Four-part singing.
5. Addresses (12 minutes each.)
 - A. "How to Cultivate Faith."
 - (a) In God and the Divinity of Jesus Christ.
 - (b) In the plan of salvation as taught by Jesus and restored in this dispensation.
 - (c) "In our fellowmen for the good that is actual and potential in them."
 - (d) In the ultimate triumph of righteousness.—General Board Member.
 - B. "How to Cultivate Reverence."
 - (a) For God, His name and His nature—a loving and lovable personality and a power that makes for righteousness.
 - (b) For the home, the Church and all sacred things.
 - (c) For all that is good and uplifting.—General Board Member.

**10:30 to 12:00 Noon
Department Work**

1. Preview of Year's Work—General Board Member.
 - A. Objectives.
 - a. General. b. Specific.
 - B. Lesson Materials.
 - C. Supplementary Helps.
2. "Simplicity in Outlining."—General Board Member.
3. Other topics, to be selected by each department.

**12 Noon to 1:00 P. M.
Luncheon**

**1:00 to 2:30 P. M.
Department Work**

Treatment of lessons for the following month after the manner of Union Meeting Department work. Stake Board

members to send to the General Secretary preparation such as is made by ward workers for Union Meeting. Assignments to be made to Stake Board workers for the month's work following convention.

2:40 to 3:15 P. M.

Closing Session in General Assembly

1. Congregational Singing.
2. Special Music.
3. Address: The Mission of the Sunday School.
To cultivate faith and reverence as outlined above; and as manifested by a spirit of love and service to God and fellowmen.—General Board Member.
4. Singing.
5. Benediction.



Albert Hamer Reiser, General Secretary

THE ANNUAL REPORT

Ward and Stake annual report forms were sent to the Stake Superintendents in November with the request that they be distributed to the wards by the Stake Secretary. The secretaries will receive the forms early enough to study them carefully, learning what information is desired and how to obtain it.

If ward secretaries are in doubt as to how to compile the report, or if it is not clear, they should get in touch promptly with the Stake Secretary and ask for explanations and instructions.

The instructions which appear on the report itself are clear and should be carefully followed. This will insure accuracy and balance, two of the most important essentials.

It is important also that the report be complete. Secretaries should not hesitate to call upon the stake secretary or the ward superintendent, or anyone else who can help them make the report complete.

Promptness in reporting is a golden virtue. A prompt, accurate and complete report is of maximum usefulness. The ward secretary must give the report of these virtues or it will never get them.

The ward reports are due in the hands of the Stake Secretary not later than the tenth of January, 1926. This gives the Stake Secretary ten days to compile the stake report and get it in the hands of the General Secretary by the twentieth of January.

The General Secretary has ninety-four stake and 26 mission reports to audit and compile into a general report, numerous demands for which are made in a surprisingly short time after the first of the year.

All secretaries join in making the Church-wide report. Ward secretaries do the first work, giving the report its fundamental values of accuracy, completeness and promptness. These values are not found in the general report unless the ward secretaries build them into their reports. The general report is nothing more or less than a compilation of the ward reports which have been recapitulated in the stake forms, and the stake and general secretaries are powerless to give the reports anything not possessed when they come into their hands.

Our slogan is "Prompt reports that tell the truth, the whole truth and nothing but the truth."



REVISION OF ROLLS

After the last session of Sunday School in 1925, and before the first session in

1926, secretaries should revise the class rolls.

The revision consists of transferring from the class rolls to the missionary roll the names of those pupils who have not attended Sunday School once since the first of July, 1925. The name of every pupil who has attended one time or more since that time, should be retained on the class roll.

It is assumed, of course, that the rolls contain the names of only those children who reside in the ward. If pupils die or move from the ward, their names may be taken from either roll, as soon as the fact is discovered, whether in May, September or December.

The revision of rolls has nothing to do with putting names on the class rolls when pupils begin to attend Sunday School. It will be remembered that the names of children, whose parents are members of the ward, should be entered on the class rolls upon the first appearance of such children in Sunday School, but if the parents are residents and not yet members (their recommends not hav-

ing been received by the Bishop) the children's names should be entered on the roll only when the Superintendency approve.

Names may be added to the missionary roll at other times than when the rolls are revised. That is, the names of new arrivals in the ward should be entered on the missionary roll, until they begin to attend Sunday School.

The revision of rolls has to do with cutting down the class rolls so that they contain the names of only those pupils who have attended Sunday School once or more during the last six months of the year. With the class rolls thus revised, the classes begin the year with a fairly active membership and as new members are added, the aim should be to impress upon them the importance of maintaining a high standard of punctuality and loyalty to the class by being prompt and regular in attendance, in order that the high percentages attained at the beginning of the year may be maintained throughout the year. If this were done consistently in every class, there would be no need for the revision of the rolls.



Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

WORK FOR FEBRUARY, 1926.

(For Sunday Schools having but three departments.)

Theological: Lessons from Robert's "The Gospel" as listed, with suggestions for supplementary reading, search questions, etc., in the Theological Department section of this magazine.

Intermediate: Lessons from O. J. P. Widtsoe's "What Jesus Taught" as assigned, with helps to teachers, search questions, etc., in the Second Intermediate Department section of this magazine.

Primary: From the text "Bible and Church History Stories" as assigned, together with preview questions for teachers in the Primary Department section of this issue.

See the Superintendents' Department of this issue for outline of Fast Day topic and go to the respective department sections for adaption of same.

Those schools having more than three classes should take up the work of their respective classes as shown in the regular department sections of this magazine.

NOTES FROM THE MISSIONS

We were much interested in examining a compilation of monthly reports from the Sunday Schools of the Northwestern States Mission, where there are 51 schools.

The compilation, made by the Mission Superintendent, was mimeographed in sufficient number for each School Superintendent to be furnished with one, and has developed into an improvement contest with a resultant average improvement of ten percent in the Mission totals during the last quarter, and the end is not yet.

The information called for covers "Number of Saints in Branch," "Number enrolled in Sunday School," "Average Attendance of Officers and Teachers," "Average Attendance of Pupils," "Average percentage Punctual," "Do you hold Teacher-Training Classes, Business Meetings, Written Reviews. The compiled report showing "Total Points Scored."

A very high percentage of "Number of Saints in Branch" enrolled is shown in many of the branches, while six schools show an enrollment greater than that total.

CHORISTERS and ORGANISTS' **DEPARTMENT**

Edvard P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen

Sunday School Song Writing Contest

With a desire to secure suitable new songs for use in the Sunday Schools, the General Board of the Deseret Sunday School Union announces the following contest:

Writers are invited to submit original, heretofore unpublished poems, not to exceed four verses, on any of the following subjects:

1. Sacrament.
2. Book of Mormon.
3. Word of Wisdom.
4. Tithing.
5. Mother's Day.
6. Promotion (ideal involved in.)
7. Closing Hymns.
8. Pioneers.
9. Missionary or Enlistment Hymns.
10. Songs adapted to meetings of teachers. (Union.)
11. Hymns of Praise.
12. Hymns on Virtues (love, forgiveness, etc.)

For the poem, on each of these subjects, deemed by the judges to be best suited to the purpose, the General Board will award a prize of \$10.00, making twelve prizes. The winning poems will be published later, and prizes will be offered for appropriate musical settings. Songs suitable for the Kindergarten and Primary Departments will be welcome.

Poems on the "Sacrament" must be in the office of the General Board of the Deseret Sunday School Union, 47 East South Temple Street, Salt Lake City, Utah, on or before February 1, 1926.

The contest closes April 1, 1926. Poems which have already been published will be barred from the contest. The Board reserves the right to reject any or all poems submitted. Manuscripts accepted become the property of the Deseret Sunday School Union, together with the right to copyright and publish.

Manuscripts should be signed by a nom de plume only, the name of the writer to be enclosed in a sealed envelope, on the outside of which should be written his nom de plume.

Working Plans

We announce to you herewith a modification of the work of preparation in

Union as it has been pursued in the past, with the purpose in view of making lesson preparation in our department uniform as far as practicable. You will note that about the only change from the plan already in practice (if you are following the recommendations of the General Board) is that we are asking that choristers and organists make preparation ahead of Union meeting in the shape of an outline similar to the one we have asked heretofore to be formulated in Union, and answer, in advance, the searching questions which will be found in the **Juvenile Instructor** hereafter. This will bring our Union work into harmony with that of every other department.

There will be found below a summary of our plan of the division of responsibility in the preparation of lessons for Union discussion under the title

Cooperative Preparation

I. The General Board.

1. General directions in the **Juvenile Instructor**.
2. Set forth objectives.
3. To project searching questions.
4. To suggest briefly general method of presentation.

II. Stake Chorister and Organist.

1. To see to it that the instructions of the General Board reach local workers.
2. To make general preparation of each lesson.
3. To assemble answers to searching questions, and to give local workers in Union Meeting benefit of such answers.
4. Consider with them appropriate methods of presentation.
5. To follow up presentation of songs in schools according to results of discussion in Union Meeting.

III. Local Chorister and Organist.

In preparation for Union Meeting:

1. To study lesson suggestions and comments offered in the **Juvenile Instructor**.
2. Study material assigned as month's lesson.
3. Organization of such study according to outline already projected by General Board or in original outlines.

4. To answer the questions and send them to Stake Board supervisor at least one week prior to Union Meeting.
5. To offer methods of presentation.
6. Attendance at and participation in work of the Union Meeting.
7. Practical application of General Board's policy in Sunday School.

Note: This plan of preparation for and in Union Meeting must be undertaken with a consideration of the following questions constantly in mind:

What stake chorister and organist are to do in preparation for Union Meeting.

What ward chorister and organist are to do in preparation for Union Meeting.

What stake chorister and organist are to do in Union Meeting.

What ward chorister and organist are to do in Union Meeting.

What stake chorister and organist are to do in local school.

What ward chorister and organist are to do in local school.

In the belief that you might receive help in formulating outlines we are submitting again the outline which was worked out in the convention discussions of the year 1925, which we think is quite exhaustive.

The Choristers' and Organists' Study Period

- I. How to Outline a Song for Study.
 1. General idea of song.
 - a. Spirit of words.
 - b. General character of music.
 2. Analysis of words.
 - a. Poetic content.
 - b. Truth content.
 - c. Study of construction for meter, rhythm and lyric quality (singableness).
 3. Analysis of music.
 - a. Key, measure-signature.
 - b. Outstanding features, melodic and rhythmic.
 - c. Harmonic construction (parts).
 - (1) Outstanding melodic lines.
 - (2) Indispensable tones of the chords.
 - (3) Rhythmic grouping in the parts.
 - d. Interpretation.
 - (1) General character of song, words and music.
 - (2) Tempo and dynamics.
 - (3) Phrasing.
 - (4) Enunciation.
 - (5) Word content and tone quality.
 - (6) Soul-quality.

II. How to Outline a Song for Presentation.

Note: It is taken for granted that the chorister will have studied and prepared according to the outline under I above, any song he expects to present. The following outline is intended only as a guide to his presentation of the song in Sunday School:

1. Consider the group to be taught.
 - a. Relative number of children of various ages.
 - b. Adults.
 - c. Seating arrangement.
 - d. Previous experience of singers.
2. How to proceed.
 - a. Get the school into the spirit of the song.
 - b. Concise explanation of any phrases or expressions in the text that are not understood by the children.
 - c. Read the words of song through once, in order to show the truth-content. (Aim.)
 - d. Presentation of song.
 - Learning the notes.
 - (a) Outstanding melodic lines.
 - (b) Indispensable tones of the chord.
 - (c) Melodic and rhythmic groupings and sequences in the parts.
 - (d) Practice of such voice-parts as have not been rehearsed.
 - (e) Ensemble practice (sectional or complete).
 - e. Drill for interpretation after song is technically learned.

Cooperative Lesson Preparation for December Union Meeting

(To be presented in the local schools in January, 1926.)

Song: "One More Year has Gone." D. S. S. Song Book, No. 44.

Objectives:

Text: The realization of definite advancement in the knowledge of God is a source of great joy, and gives inspiration for future endeavor.

Music: To render with that rhythmic swing, and fervor, which will create within the school the attitude of joy, praise to God, and determination to continue onward and upward.

Questions for Choristers and Organists

What does the text contain in expressing the ideal involved in promotion?

What characteristics of the music can be utilized to intensify the content of the text?

Organists: Write down definite registration for this hymn, and state reason for its use.

Presentation: The predominating element in the presentation of this song is rhythm, but care must be used that the rhythm does not become mere first-beat accentuation, but rather the rhythmic flow phrase by phrase.

UNION WORK, FEBRUARY

**Song Analysis, Deseret S. S. Songs,
No. 159.**

"I'll Serve the Lord While I am Young."

Objectives:

Words: Train up a child in the way he should go; and when he is old he will not depart from it. (Prov. 22:6.)

Music: To render with that dignity, yet youthful spirit, which will be in accord with the character-building element of the text.

Questions for Choristers and Organists

How can this song be employed to impress upon children the worth and desirability of acquiring righteous habits while young?

For Organists:

What registration will be most effective for this song, and why?

Suggestions in Presentation: Tempo about 1-88 (not too fast.)

Avoid dotting any notes; observe strict note values, as rhythm is very regular and solid throughout. Look for those phrases which provide a natural rise in emotion, and increased stress of text by means of recitation, such as the second line of the music, and the beginning of the third line.



SUNDAY SCHOOL OF PALO ALTO, CALIFORNIA

J. H. Rackstraw, President of Branch; Axel I. Widsteen, Sunday School Superintendent; Glenn F. Cowan, First Assistant; E. J. Bohne, Second Assistant; Mabel Hickman, Secretary.

This branch affords an opportunity for the students at Stanford University to continue their labors in the Church.



PARENTS' DEPARTMENT

*Henry H. Rolapp, Chairman; Howard R. Driggs, Charles H. Hart,
George N. Child, Milton Bennion, and George R. Hill*

DIVISION A

LESSONS FOR FEBRUARY, 1926.

First Sunday, February 7, 1926:

Uniform Fast Day Lesson

Subject: The Example of Jesus: what He bids us do.

"Wist ye not that I must be about My Father's business?" (See Superintendents' Department for suggestions.)

Second Sunday, February 14, 1926.

Lesson 5. Our Scientific Inheritance.

Text: Citizenship, Part I, Chapter IV and Part III, Lesson IV.

Objective: To develop appreciation of the contribution of science to the sum total of human knowledge, and the relation of this fact to the familiar truth, **The Glory of God is Intelligence.**

Supplementary Material: Read Pearl of Great Price. Book of Abraham, Chap. III.

The spirit of science is that of sincere, patient, and persistent search for truth. In the narrower sense of the term, the sense in which it is here used, it relates to the discovery of the laws of nature as they may be determined by careful observation and interpretation of the world about us. Newton, for instance, discovered the law of gravitation by conceiving the notion of a common principle in operation of the falling of an apple and the movements of the moon and the planets. This conception was made the basis of careful observations and calculations until the law of gravitation was formulated and verified. This procedure is typical of the progress of science. For the most part this work has been carried on by men of faith in a Divine Creator and Ruler of the Universe. Aristotle, the greatest of ancient scientists; Roger Bacon, a leading light of the Middle Ages; William Osler, chief among modern teachers of medical science, are excellent examples of this fact.

Suggestions on Preparation and Presentation: Teachers should refresh their minds on some examples of the laws of nature as they have been made known through scientific research. Some knowl-

edge of the history of science is especially valuable. A brief sketch may be found in any good encyclopedia. A brief character sketch of a great scientist, such as Pasteur, would also be very appropriate as part of the class exercise.

In the field of religious literature Dr. Widtsoe's book, "Joseph Smith as a Scientist," will throw light on some of these problems.

Questions for Teachers

1. Are knowledge and intelligence identical; if not, how are they related to each other?

2. Explain this statement: Science is based upon observation; theology, upon revelation.

Third Sunday, February 21, 1926.

Lesson 6. Our Literary Inheritance.

Text: Citizenship, Part I Chapter V, and Part III, Lesson V.

Objective: To develop greater appreciation of the spiritual truths and moral ideals contained in the great books now available to us.

Supplementary Material: The greatest contributions to our literary inheritance are easily available to all parents' class members; for example, The Book of Job; Psalms 15, 19, 23; Proverbs 3; Matt. 5, 6, 7; Romans 12; also select chapters and sections from the Book of Mormon and the Doc. and Cov. The highest ideals expressed in the most beautiful form are also found in the works of some of the English and American poets.

Parents should be encouraged to read these great literary works in the home and to cultivate in their children appreciation of them. This cannot be done either by neglect or by force. Older members of the family should cultivate the ability to read aloud in an attractive manner with pleasing voice and expressive of sincere thought and feeling in harmony with the ideals of the literature that is being read.

Reading of this sort might well more often be a part of Church service.

Closely allied to literature and often associated with it, is music cultivation, which in home, school and Church ought to be emphasized. The greatest tribute one can pay to beautiful, soul inspiring

poetry and music is to listen to it. This simple truth seems not to have been learned by some otherwise well educated people. The habit some have of talking with neighbors while music is being rendered in a public assembly is most unfortunate, to use a charitable term. Children should be properly trained in this respect in the home, in Sunday School, and elsewhere. The prime factor in this training is the example of adults.

Suggestions on Preparation and Presentation: Select what is in your opinion one or more of the most impressive passages of scripture and read them to the class; or assign this part in advance to one of the best readers in the class. This, if well done, will be more impressive than talking about these pieces of literature. If circumstances permit, the singing of a beautiful hymn will also be appropriate. If this is not feasible let one or more such hymns be read; such as, O My Father; Come, Come, Ye Saints; Kind Words are Sweet Tones of the Heart. Impress upon parents the value of having such hymns sung in their homes, and, in this connection, to have their children trained to sing well.

Questions for Teachers

1. Make a list of the great truths and ideals expressed in the 19th Psalm. Which of these is of most practical value to you?

2. Why is listening attentively and silently to music more commendable than is commenting favorably on it while it is being rendered?

Fourth Sunday, February 28, 1926

Lesson 7. The Bible and the Poets

Text: The Bible and such poems as may be available to the class members.

Objective: To show how the religious concepts and moral ideals of the Bible have moulded the thought of many English and American poets.

Supplementary Material: If available use Wm. S. Walsh's International Encyclopedia of Prose and Poetical Quotations, published by the John C. Winston Co., Philadelphia, 1921, for source material classified by subjects. Under head of **Charity**, for instance, are passages from the New Testament, Bacon's Essays, Shakespeare, Pope, Goldsmith, Gray, Burns, Lincoln, Lowell and others. The selections need not be restricted to poetry. Some passages from Lincoln, especially his most notable writings, are excellent examples of the influences of

the Bible. If the reference given above is not available use any books you have access to, especially books containing Lowell's Vision of Sir Launfal, Gray's Elegy, Wordsworth's Intimations of Immortality, Longfellow's Psalm of Life, Holmes' The Chambered Nautilus, Tennyson's Crossing the Bar, Bryant's To a Water Fowl, Lincoln's Gettysburg Address and Second Inaugural.

Suggestions on Preparation and Presentation: If any teachers or former teachers of English are members of the class give them special assignments several weeks in advance that they may have time to look up pieces of literature for comparison with that of the Bible. See that these selections are presented in such a way as to develop appreciation of the beauty and goodness inherent in them; thus love of beautiful, uplifting literature may be cultivated and with it gratitude for the contributions that have come down to us from prophets and poets.

Questions for Teachers

1. Why is it well to have the highest ideals of life and living expressed in poetic form?

2. Name some notable poems written by members of the L. D. S. Church. Why do you regard them as notable?

DIVISION B

First Sunday, February 7, 1926.

Uniform Fast Day Lesson

Subject: The Example of Jesus: what He bids us do.

"Wist ye not that I must be about My Father's business?" (See Superintendents' Department for suggestions.)

Second Sunday, February 14, 1926.

Lesson 5. Modern Revelation.

Text: Doctrine and Covenants.

Objective: To show the kinds of revelations.

Supplementary References: Commentary upon the Doctrine and Covenants by Hyrum M. Smith.

The classification of (a) revelations to individuals, and (b) revelations to the Church, is not an exact cleavage, as individual revelations contain information for the Church, while general revelations sometimes refer to individual members.

At least 36 of the 136 revelations in the Doctrine and Covenants are revela-

tions to individuals. The following are among the number:

To Joseph Smith Sen., Sec. 4; to Hyrum Smith, Sec. 11; to Joseph Knight, Sen., Sec. 12; to the Whitmer family, Secs. 14 to 16, both inclusive; to Emma Smith, Sec. 25; to Parley P. Pratt and Ziba Peterson, Sec. 32; to Brigham Young, Sec. 126.

Revelations to the whole Church developing the organization: Concerning the Twelve Apostles, Sec. 18:26-30; on Church government, Sec. 20:37-84; calling a bishop for the Church, Sec. 41:9-11; on a church historian, Sec. 47; on Priesthood, Sec. 84; on the High Council, Sec. 102.

While most of the revelations contain information as to the doctrines of the Church, some seem to have been given more especially with this in view. For instance, dealing with the atonement, Sec. 19; on the destiny of earth and man, Sec. 19; on spiritual gifts, Sec. 46; on the degree of glory hereafter, Sec. 76.

Help asked in the bringing forth of the Church out of obscurity was answered by revelations, as follows: Commanding a journey to Ohio, Sec. 37; calling a conference, Sec. 44; directing certain elders to leave on missions, Sec. 60; commanding to build a temple in Jackson County, Sec. 97:10-19; and many others of like character.

There are other revelations of a miscellaneous character. Section 3, dealing with the loss of the first manuscript of the Book of Mormon; Sec. 69, appointing bearers of the Doctrine and Covenants; Sec. 77; being the key to St. John's Revelations, and Section 86, of the apocrypha.

Suggestions on Preparation and Presentation: The revelations referred to in this lesson should be perused by the class with a view of giving in a general way the message each contains. The attention of the class should be called to the points covered by the following questions:

1. What is the message of the Lord to Joseph Smith, Sen.?
2. What is the message of the Lord to Stephen Burnett (Sec. 80.); to Brigham Young in the section referred to?
3. What is the principal message in all the early revelations, directed to individuals?
4. How may the revelations, directed primarily to the Church, be classified?
5. Why was it necessary in many cases, to give revelations to aid in direction of the affairs of the early Church?
6. Can any of the revelations be said to be wholly separate and apart from the

needs of the Church as revealed in our Church history?

Questions for Teachers

1. Was there greater need for individual revelations when they were given than now?

2. If the organization and government of the Church had been formally and directly set down as in a civic constitution, would you have been more impressed that it was given by divine inspiration?

Third Sunday, February 21, 1926.

Lesson 6. Modern Revelation.

Text: Doctrine and Covenants.

Objective: To show the manner of giving these revelations.

Supplementary References: As contained in following notes:

We know, only in part, the exact manner in which the revelations were given. The first revelation was received by the boy Joseph direct from the mouth of God, the Father, Himself. Section 2, which is the oldest revelation in the book, is a record of words that were actually spoken in the hearing of the Prophet, by the angel Moroni. (Hist. of Church, Vol. 1, p. 12.)

Section 13, also is a copy of words actually spoken, this time by the angel John the Baptist—as is made clear by History of the Church, Vol 1, p. 39.

Section 27 may be very nearly the exact words spoken to the Prophet by a heavenly messenger. (History of the Church, Vol. 1, p. 106.)

Finally, Section 90 contains sentences that were spoken by the personages who appeared to Joseph Smith and Oliver Cowdery. The Urim and Thummim—two stones in silver bows—or interpreters, were used not only for the purpose of translation but by their means the Prophet also received many revelations. At least the following revelations were received in this manner: Sections 3, 6, 10, 11, 12, 14, 16, and 17. (Hist of Ch., Vol. 1, pp. 21, 23, 33, 45, 48, 49, 53.)

Concerning the manner of action of the Urim and Thummim, the views of Elder B. H. Roberts, may be considered. Though written with reference to the translation of the Book of Mormon, it holds equally well with the receiving of revelations by the aid of the "interpreters." See "New Witness for God," Vol. 2, p. 69. In some cases it seems undoubted that the Urim and Thummim were not used. For instance, with reference to Section 20, which deals with the

important matter of organizing the Church, he says that he obtained it of God "by the Spirit of prophecy and revelation." (Hist. of Ch., Vol. 1, p. 64.) In still another place he says: "The Holy Ghost was poured out upon us to a very great degree, some prophesied, whilst we all praised the Lord, and rejoiced exceedingly. Whilst yet together, I received the following commandment:" Section 21. (Hist. of Ch., Vol. 1, p. 78.)

Oliver Cowdery became anxious to have the power to translate. (Hist. of Ch., Vol. 1, p. 36.) Section 8 was given as answer to this request. Verses 2, 3, and 4, (which read), outline very briefly how Oliver might acquire the gift.

Elder Parley P. Pratt was present when several revelations were received, and he has left record of the manner in which they were received: Autobiography of P. P. Pratt, pp. 65 66. The revelation here referred to is probably Section 50.

This method of direct inspiration, was probably the one most commonly used in receiving the revelations contained in the Doctrine and Covenants. That Joseph Smith could obtain the deep truths of the Gospel in this way was probably due to his spiritual learning and his love of the work.

In Section 1, the divinely revealed preface to the Book, the Lord says: "Behold, I am God and have spoken it, these commandments are of me and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding." (Doc. and Cov., Section 1:24.)

Suggestions on Preparation and Presentation: Emphasis should be placed upon the points covered by the following questions:

1. In what various ways were the revelations probably given?

2. In what way did the Prophet use the Urim and Thummim in receiving the revelations?

3. Under what conditions could the Prophet dispense with the Urim and Thummim in communicating with the Lord?

4. Whose language is in the revelations, found in the Doctrine and Covenants?

5. Why is the language in the revelations frequently superior to the ordinary every day language of the Prophet Joseph Smith?

Questions for Teachers

1. In your judgment is there anything unreasonable or unphilosophical in the thought that revelations were received in each of the methods referred to in this lesson?

2. May there be some relation between the working of the sub-conscious mind and the use of the Urim and Thummim?

Fourth Sunday, February 28, 1926.

Lesson 7. Modern Revelation.

Text: Doctrine and Covenants.

Objective: To show the relation of the revelations to Church History.

Supplementary Reference: History of the Church, Vol. I.

Suggestions on Preparation and Presentation: It is very significant that nearly all of the revelations were given at the request of the Prophet. There is perhaps no section in the Doctrine and Covenants which was volunteered by the Lord.

"Ask and ye shall receive" is the divine formula for obtaining any of the gifts of God. "Assuredly, as the Lord liveth, who is your God and Redeemer, even as surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive," (Doc. and Cov., 8:1) was the promise made by the Lord to Oliver Cowdery, and it is in force for every member of the Church.

If the Lord had inaugurated the Latter-day work by giving revelation embodying all the information later given piecemeal to the Prophet, the result would undoubtedly have been a clear and logical treatise on Church government and doctrine. As the revelations now stand, in connection with the historical events, their interpretation is easier and simpler.

The work of God grows and develops. No divine creation can transcend the law of growth.

Many of the early revelations cluster about the work of translation. After Joseph Smith had translated for some time, he allowed Martin Harris to take the manuscript, and it was lost. The Prophet gives an account of the return to him of the Urim and Thummim. He inquired of the Lord through it, and obtained the following revelation, (Hist. of Ch., Vol 1, pp. 21 22) which was then obtained (Section 3), which is easily understood when read in connection with this passage from the Prophet's autobiography.

Some time after the organization of the Church, the Saints were commanded to go to Ohio. (Read Section 37.)

When many of the Church had arrived in Ohio, the revelation known as Section 48 (which read) was then received and is very clear, taken in connection with the Prophet's explanation; (Hist. of Ch., Vol. 1, p. 166.) Much of the history of

the Church is connected with the settlement of the Saints in Missouri or Zion. Numerous revelations refer directly to matters concerning Zion. Soon after the Prophet's visit to Missouri, he wrote of the joys of meeting his brethren, and his reflections in noting the contrast between the civilization of the east and the barbarism of the border inhabitants. He exclaimed: "When will Zion be built up in her glory, and where will Thy temple stand, unto which all nations shall come in the latter days? Our anxiety was soon relieved by receiving the following:" (Hist. of Ch., Vol. 1, p. 189.) The revelation thus received is known as Section 57 (which read.) Its full meaning can be sensed only by the consideration of the events of the times.

At one time the position in the United Order, of women and children who had lost their husbands or fathers, was discussed. The Lord, in order to satisfy the minds of the people, gave Section 83, (which read) explaining the law of the

Church concerning women and children. This section, read with a knowledge of Church history, is transparently simple. The revelations as they were given, were really a part of Church history.

Questions

1. What is the fundamental law of the Church and of all living beings?
2. Can anything which does not grow be desirable for man?
3. Explain why the Doctrine and Covenants appears to be disconnected in its structure.
4. Why did not the Lord give one great revelation embodying all that He intended for the Church, instead of giving the information piece-meal as the Prophets asked for it?

Question for Teachers

What in your opinion is the reason or justification for the revelations being given as a rule only upon inquiry?



"STEPS UP TO HEAVEN"

Family of Elder Joseph Y. and Pearl E. Christensen Card, of Cardston, the Temple city of Canada. Children, Brigham J., Eldon J., Ruth, Lester, Charles, Aaron and Rhea. Elder Card was Superintendent of the Cardston Sunday School for seven years, and an ardent supporter of the *Juvenile Instructor*



General Board Committee: First and Second Years, Robert L. Judd; Third and Fourth Years, Albert E. Bowen.

Second Year—Great Biblical Characters

LESSONS FOR FEBRUARY, 1926

First Sunday, February 7, 1926

Uniform Fast Day Lesson

Subject: The Example of Jesus: what He bids us do. "Wist ye not that I must be about My Father's business?" (See Superintendents' Department for suggestions.)

Second Sunday, February 14, 1926

Lesson 5. The Life of Enoch (Continued)

(See *Juvenile Instructor* for November, 1925. for outline and suggestions.)

Third Sunday, February 21, 1926

Lesson 6. The Life of Noah

Text: Genesis 6-10; Old Testament Studies, Ch. 4; Doc. and Cov. 14-52-54-84-107,133; Moses 8.

Objective: To show that obedience to God and law generally in all things exemplifies great characters.

- I. Noah, a great grandson of Enoch.
 1. He kept himself free from the sins of his day.
 2. He was ordained to the Priesthood.
 3. He was a great missionary and preached repentance to the wicked of his generation.
 4. He was humble and obedient.
- II. Noah called to a great mission.
 1. All people to be destroyed.
 2. It was his duty to preserve life of all kind.
 3. In humility he accorded strict obedience to every detail required of him by God.

Questions for Teachers

1. In what three ways did Noah exemplify great strength of character?
2. Why was it necessary that Noah hold the Priesthood?

Fourth Sunday, February 28, 1926

Lesson 7. Abraham Chosen for God's Work in his Pre-Mortal Existence

Text: Abraham, Chap. III:22-26; Jude 1:6; Talmage, "Articles of Faith," pp. 195-199.

Objective: To show the relationship of Abraham's pre-mortal to his earth life and its effect upon his earth life.

- I. Abraham a spirit child of God.
 1. A spirit brother to mankind.
 2. A valiant soul in defense of God.
 3. Abraham chosen to a great earth mission.
- II. Abraham born to earth.
 1. The son of Terah, an idolator.
 2. His father, a descendant of Shem of the eleventh generation.
 3. Born in the city of Ur—a pagan city of great pagan culture, science and art.
 4. He grew up faithful to the Lord and His work.

Questions for Teachers

1. Did the pre-mortal call of Abraham rob him of his free agency in earth life; did he remain subject to temptation and was it an effort for him to overcome sin and temptation?
2. What attribute of character did Abraham's remaining faithful to the Lord while living in Ur bring out?

Advanced Theological Department

The Gospel, and Man's Relationship to Deity

LESSONS FOR FEBRUARY, 1926

First Sunday, February 7, 1926.

Uniform Fast Day Lesson

Subject: The example of Jesus: what He bids us do.

"Wist ye not that I must be about My Father's business?" (See Superintendents' Department for suggestions.)

Lesson 5. Principles and Ordinances

Text. "The Gospel," Chapter 4.

Objective: To show that man must accept, and continue in obedience to all the laws and ordinances of the Gospel as a condition to salvation.

Supplementary References: Gospel Doctrine, Chapter XI.

Suggestions on Preparation and Presentation: Let it be made clear that acceptance of the Gospel involves a conformance of life to its teachings; that it is the way of life, and that fullness of joy in life can come only through obedience to the law of life, which is the Gospel of Jesus Christ. In the chapter of Gospel Doctrine cited, it is taught that the laws of the Gospel obtain in eternity, and that even after leaving this life advancement will come only through obedience to them. Discuss with your class this thought, and show the advantage of learning here to live by those laws. In reference cited will be found excellent statements of the qualities of character which will grow in the life of one who obeys. Assign in advance to some member the task of assembling these and reporting them to the class. Then encourage and guide a free discussion of them, among the members of the class, leading to an appreciative understanding of the beauties of character resulting.

Questions for Teachers

1. What does obedience to the laws and ordinances of the Gospel imply?
2. What are the fruits of such obedience?

Third Sunday, February 21, 1926

Lesson 6. Faith.

Text: "The Gospel," Chapter 5.

Objective: To show the importance of faith, and how it comes.

Topics:

1. Definition.
2. The intellectual sources of faith.
3. Faith as a gift of the Spirit.
4. Faith in religion depends upon faith in God.

Suggestions on Preparation and Pre-

sentation: The logic in the development of the points in this lesson, should afford intellectual pleasure to the inquiring minds of members of classes. The value of evidence, and of multiplying evidence, as a means of convincing the reason, and winning the assent of the mind, may profitably be dwelt upon. Abundant illustration may be derived out of the experience of the individual teacher and the members of his class. The value of a convincing of the spirit as well as the mind should be emphasized, and the evidence of this source of faith considered.

Questions for Teachers

1. What is faith and why is it essential to salvation?
2. By what various ways does faith come?

Fourth Sunday, February 28, 1926

Lesson 7. The Bible.

Text: "The Gospel," Chapter 6.

Objective: To show how the sacred writings comprising the Bible were preserved to us.

Topics:

1. How the Bible is made up.
2. When and by whom compiled?
3. Classification of the books of the Bible.
4. How the various books or writings were preserved till the time of their compilation.
5. The Septuagint—Its importance.

Suggestions on Preparation and Presentation: Here the effort should be to give as clear an understanding as may be, of the manner in which the sacred writings were preserved and their authenticity established, remembering that they furnish much of the evidence upon which faith in God and the Gospel rest.

Questions for Teachers

1. How did the Bible as we have it come to us?
2. What evidence do you find that the books now comprising the Bible are, merely as books, genuine as to the authorship they claim?

Tithing

By Ellen L. Sanders.

The earth is God's, its gems and gold,
Its joys and blessings manifold.
His words suffice to raise the dead,
And turn the very stones to bread.

All that I am, all that is mine,
Comes from His liberal hand divine;
One faithful tenth of what I gain,
He bids me render back again.

Shall I refuse in selfish greed,
That tenth of which the Lord has need?
To fill His store—His poor to bless,
But more to prove my faithfulness!

That tenth's not mine to give or lend,
It is not mine to keep or spend.
It is a test divinely given,
To prove my soul is worthy heaven.

SECOND INTERMEDIATE DEPARTMENT

General Board Committee: First and Second Years, Adam S. Bennion, Chairman; Third and Fourth Years, Alfred C. Rees, Chairman and T. Albert Hooper

Second Year—Book of Mormon

LESSONS FOR FEBRUARY

First Sunday, February 7, 1926.

Uniform Fast Day Lesson

Subject: The Example of Jesus: what He bids us do.

"Wist ye not that I must be about My Fathers business?" (See Superintendent's Department for suggestions.)

Second Sunday, February 14, 1926.

Lesson 5. Happenings in the Wilderness —The Voyage.

Text: I Nephi, Chapters 15-17; 18:4-25.

Objective: To impress the thought that man cannot hinder the fulfilment of God's plans.

Supplementary References. Stories of storms at sea; Matthew 4:37-41.

Suggestions on Preparation and Presentation: General assignment of text.

Special assignment:

(1) I Nephi 15:21-29; (2) I Nephi 16:14-32; (3) I Nephi 17th chapter; (4) II Nephi 1:1-25. These chapters are to be prepared by the students.

Have all in the class memorize I Nephi 15:11; 15:9; 17:3; 17:50-51, and ask them to underline these passages in their own books.

Questions for Teachers

1. Why was it necessary to reprimand Lehi so severely for murmuring?

2. Mention some of the great things accomplished in our day by direct instruction from the Lord.

Note: Keep in mind our aim to have the pupils all read the Book of Mormon. A chapter read each day will finish it before the year is over, as there are 238 chapters in the book.

Third Sunday, February 21, 1926.

Lesson 6. Arrival at the Promised Land.

Text: I. Nephi 19; II Nephi, Chaps. 1-4.

Objective: To impress the thought that rich blessings are in store for those who are faithful.

Supplementary Reference: Genesis 49th chapter.

Suggestions on Preparation and Presentation: General assignment of the text.

Special assignments: (1) Lehi's prophecies regarding the Promised Land, II Nephi 1:1-2; (2) Lehi's words to Laman and Lemuel, II Nephi 1:13-28; (3) Zoram's blessing, II Nephi 1:30-32; (4) Blessing given to Jacob, II Nephi 2:1-4; (5) Joseph's blessing II Nephi 3:1-5, 23-25.

II Nephi, Chapter 4 should be taken up by the teacher, who may point out the beautiful passages in it, such as the 19th, 26th, 28th, and 34th verses.

Questions for Teachers

1. What are the outstanding points in the blessing given by Lehi to his family?

2. What characteristics are manifested in Nephi in words contained in II Nephi 4:16-35?

Note: If time permits attention should be called to patriarchal blessings and their value in our day.

Fourth Sunday, February 28, 1926

Lesson 7. Separation of Nephi and his people.

Text: II Nephi, Chapter 5; Jacob, Chapter 1.

Objective: To teach that a life of service to God and to men builds a monument that time cannot destroy.

Suggestions on Preparation and Presentation: The text should be divided into four special assignments as follows:

(1) The establishment of a new home. II Nephi 5:1-18.

(2) The curse upon the Lamanites. II Nephi 5:19-25.

(3) Care of the plates by Nephi and Jacob. II Nephi 5:26-34; Jacob 1:1-8.

(4) Jacob's praise of Nephi. Jacob 1:8-12.

Questions for Teachers

1. What benefits might be mentioned as coming from the separation of the colony?

2. How did Nephi show true greatness as a leader?

Note: The teacher might read carefully the chapters between II Nephi, chapter five and the first chapter in the Book of Jacob, and mention points noted in them in the class, so as to encourage the pupils to read these chapters also.

Fourth Year—"What Jesus Taught"

LESSONS FOR FEBRUARY, 1926

First Sunday, February 7, 1926

Uniform Fast Day Lesson

Subject: The example of Jesus: what He bids us do. "Wist ye not that I must be about My Father's business?"

To Teachers:

By way of introduction to this subject, ask your class members, the Sunday preceding Fast Day, to come prepared on Fast Day to tell how boys and girls of Second Intermediate age can assist in taking care of the Lord's work here upon the earth. At that time indicate in one or two ways what they can do. This will start them out on the right train of thought.

In presenting this lesson, bear in mind that you are to receive today more than you give. It is your pupils' day. Let them tell how the boy Jesus started out to do His Father's business; what He was doing; how enthusiastic and determined He was; how He could not be persuaded to leave His work; how He grew and grew in power by attending to His duties.

Now, what "business" can Latter-day Saint boys and girls attend to help the Church grow? Members of the class should be given opportunity to enumerate the many things, little and big, that they can do. What are they? Collecting fast offerings; passing the Sacrament; helping keep the meetinghouses clean and comfortable; setting a good example to boy or girl companions; telling other boys and girls about the Gospel; taking part in any activities in the ward when they are asked by those in authority; preparing for their missions by studying and praying and thinking about the Gospel; Let them tell about some definite things they are doing and what offices they are filling. Point out how the Lord has used little boys to do great things, e.g., Joseph Smith, Joseph sold into Egypt, Daniel. The feeling to be developed today is that each boy and girl in your class will want to do things in the Church, to become active participants; to perform the duties that the Lord has so wisely provided for them in this Church.

(See Superintendents' Department for other helpful suggestions.)

Second Sunday, February 14, 1926

Lesson 5. The Special Witness of Jesus

Text: "What Jesus Taught."

Objective: To teach that the Lord has furnished witnesses who testify to us that Jesus is our Savior.

Teachers: It would be a fitting introduction to the lesson to illustrate what a witness is—for example: We may be witness to an accident, to some wonderful phenomenon in nature, to some heroic act. Our senses tell us that a certain thing has happened in our presence. The teacher may question the class as to some things to which they have been witnesses.

When this idea of "witness" has been fixed in their minds, the class may proceed to develop this lesson, showing that different people as well as the Holy Ghost were witnesses to Christ's divinity. It will be profitable to discuss the mission of the Holy Ghost and the benefits that come to those who enjoy its presence; but to attempt to describe the Holy Ghost in minute detail, is, we believe, of no profit whatsoever.

There are many excellent passages for memorizing. Be sure to select one for drill in the class.

Today is a good time to have all the memory gems recited that they have thus far acquired this year.

Questions for Teachers

1. Name some of the methods employed by the Holy Ghost to testify of the Savior's divinity.
2. What value do you attach to the personal possession of the Holy Ghost as a "guide and companion?"

Third Sunday, February 21, 1926

Lesson 6. Before There Was an Earth.

Text: "What Jesus Taught."

Objective: To teach that the Savior and we, ourselves, had an existence before coming to this earth.

Teachers: The story of Jared and his brother is one of the most illuminating in all sacred history concerning the physical make-up of the Father and of the Son. Get the right setting to the story and let the class give the details. Observe carefully that they reach a proper conclusion. If, then, they accept the doctrine that the Savior lived before He came here, proceed to show how all of us enjoyed that same former existence. The stories are told in this chapter. Get the class to speak freely their own thoughts on the subject. Select the best memory gem bearing on this subject, giving chapter and verse.

Questions for Teachers

(Please hand in your written answers

to your Stake Board member for this department.)

1. What particular satisfaction do you have in the belief (or knowledge) that you enjoyed a previous existence?

2. What relation, if any, do you see between your pre-existence and your acceptance of the Gospel in this life?

Fourth Sunday, February 28, 1926

Lesson 7. The Presence of Evil.

Text: "What Jesus Taught."

Objective: To teach that salvation consists in overcoming all evil.

Teachers: Can you present to the class that magnificent impressive scene in Heaven when both Jesus and Lucifer stepped forth with their individual plans for the saving of mankind? Dwell upon it. Picture the principals. Tell of the division among the spirits, some favoring the plan proposed by Jesus; some following Satan. The fall of Satan and his angels was the result of their own act,

in which they exercised free agency—choice between good and evil.

From every-day life you can bring out from the boys and girls the thought that men grow through opposition, difficulty, trials. Evil is necessary to prove our genuineness. In nature the story is everywhere told. The violent winds only make the sturdy oak dig its roots the more deeply.

The final impression seems to be that evil is to be overcome and not to be submitted to.

Conclude with the parable of "The Sower" which some class member should read or give.

Select your memory gem bearing on free agency.

Question for Teachers

1. How can one increase power to resist evil?

2. What follows when we "compromise" with evil?



L. D. S. SUNDAY SCHOOL, ELY, NEVADA

Nevada's Banner Sunday School. Ely Branch went over the top with 111% of enrollment present October 25th.

Wm. Horlacher, Superintendent, on the left; A. H. Jeffery, First Assistant Superintendent, on the right; Secretary, Anona Pulsipher.

FIRST INTERMEDIATE DEPARTMENT

General Board Committee: First and Second Years, George M. Cannon, Chairman, and Josiah Burrows; Third and Fourth Years, Horace Cummings, Chairman, and Eugene Hilton.

Second Year—Bible Stories

LESSONS FOR FEBRUARY, 1926

First Sunday, February 7, 1926

Uniform Fast Day Lesson

Subject: The example of Jesus: what He bids us do. "Wist ye not that I must be about My Father's business?" (See Superintendent's Department for suggestions.)

Second Sunday, February 14, 1926

Lesson 5. "A Tower to Reach to Heaven"

Text: Chapter 5 of "Bible Stories"; also Genesis 11:1-9.

Objective: To teach that God will not permit the mass of mankind to persist in attempts that are utterly foolish.

Suggestions on Preparation and Presentation: The reference in the Bible to the Tower is quite brief—only nine short verses. But in these few verses is contained a great lesson of the foolishness of man in seeking to thwart the purposes of God.

Questions for Teachers

1. Is it possible for man to make himself invulnerable to an attack by death?

2. Compare the aim of the builders of the Titanic (latter was declared to be unsinkable), with the hopes of the builders (projectors) of the Tower of Babel?

Third Sunday, February 21, 1926

Lesson 6. "And there were Giants in those days."

Text: Chapter 6 of "Bible Stories"; Genesis 11:27-32; 12:1-10.

Objective: To teach that God is ready to reward those who are true to Him and refuse to be led away to the worship of idols.

Supplementary References: Pearl of Great Price. (Chapters on Abraham.)

Suggestions on Preparation and Presentation: Abraham is regarded as one of the truly great characters of all time. He stands at the head of those who worship a true and living God, as contrasted with the almost universal worship of idols and animals ("Sacred," so-called) by the nations among whom he dwelt.

Questions for Teachers

1. Two great nations among whom Abraham dwelt were both worshippers of idols.

2. Describe the characteristics in which the Chaldeans excelled and their knowledge in astronomy.

3. Describe the country of the Egyptians, and their building activities.

Fourth Sunday, February 28, 1926

Lesson 7. Abraham and Lot.

Text: "Bible Stories," Chapter 7.

Objective: To teach that true happiness does not follow the acquisition of lands of great natural advantages when their possession involves dwelling among and closely associating with those who know not God and who persistently violate His laws and break His commandments.

Supplementary References: Pearl of Great Price—Chapters on Abraham. Also Genesis—Chapters 12 to 22 inclusive.

Suggestions on Preparation and Presentation: Three great points indicative of Abraham's nobility are clearly reached in the Bible narrative: One, his unselfishness in giving to his nephew Lot, the choice of the country and his offer to take whichever section Lot did not choose. Then his recognition of the authority of the Great High Priest, Melchizedek, (who was likewise King of Salem), and his payments of tithes to him as God's authorized representative. Third, his refusal to take any of the spoils of war after he had rescued Lot and his fellow captives including the King of Sodom. This King urged Abraham to take these spoils but he declined lest the King should say he had "made Abraham rich." God shows His belief in the character of Abraham in His words in Genesis, Chapter 18, Verses 18 and 19, q.v.

Questions for Teachers

1. What two great races are descended from the first two sons of Abraham (that is from Ishmael and Isaac)?

2. What number of sons did Abraham's wife, Keturah (see Genesis 25:1 to 4 inclusive), bear him; and what great promise did our Heavenly Father make concerning Abraham's seed?

Fourth Year—Ancient Apostles

LESSONS FOR FEBRUARY, 1926

First Sunday, February 7, 1926

Uniform Fast Day Lesson

Subject: The example of Jesus: What it bids us do. "Wist ye not that I must be about My Father's business?"

Objective: To induce the members of the class to express themselves on the words and acts of Jesus, and tell how they may follow the spirit of His teachings, in their very different environment.

Teachers: Read carefully what is said in the Superintendents' Department on this subject, and adapt to your pupils. By comparison with other boys, and with a knowledge of the customs and ideas of the Jews of that day, develop a conception of what actually took place there that day as well as you can, and its true meaning.

Why did Jesus wish to do His Father's will? Does this kind of a desire make a boy feel happy or ugly? Get them to tell how they feel when they do right; when they do wrong. Does a bad man show his badness at all in his looks? Does he look happy? Do you think the bad are really happy for any length of time? In what ways can you "be about your Father's business?" What good service can you render without even being told?

Second Sunday, February 14, 1926

Lesson 5. Peter's Faith Tested

Text: "Ancient Apostles," Lesson 5.

Objective: To teach the nature and need of faith, and how it may be developed.

Teachers: Faith is more than simple belief; it couples action with it; thus we may believe there is a city of London, and that if we sow we may reap. One involves no action and is a mere belief; the other induces action, and we get all our harvests from this faith or actions. Truly, "Faith without works is dead" for if we did not sow seeds no harvest would be reaped even if we do believe.

So with faith in God and the Gospel. If we do nothing we get no reward, but if we work we get the blessings. Note how faith in God gives stability of character, fixed purpose, and success.

How may faith be cultivated? What effect has a miracle on the faith of those who see it? What did Jesus do to strengthen the faith of His disciples? They were to meet so much strong opposition that it was necessary that their faith should be made very strong, so Jesus

said and did many things to strengthen their faith. What can we do to strengthen our faith?

Questions for Teachers

1. What can we do to increase our faith?

2. Why is "faith without works dead?"

Third Sunday, February 21, 1926

Lesson 6. Peter's Testimony

Text: "Ancient Apostles," Lesson 6.

Objective: To teach that faith and patience are needed to realize the purposes and promises of God.

Teachers: Show that in nature few things of value are done in haste. The rose takes its time to bloom, however anxious we are to pluck and use it. The sun rises and sets, and the seasons follow one another slowly but with certainty. Our own knowledge and judgment come slowly. The disciples did not understand at once all that Jesus taught them. They had to do many things on faith. So we do not know what is our best good, and must act on the advice of those in whom we have faith or not act at all. God knows what is best for us and we should obey Him through our faith in Him, and we will not go wrong.

Questions for Teachers

1. Why did not the disciples of Jesus at first understand the resurrection and other of His teachings?

2. What do you think was Peter's greatest testimony of the truth of Jesus' teachings?

Fourth Sunday, February 28, 1926

Lesson 7. A Miraculous Manifestation

Text. "Ancient Apostles," Lesson 7.

Objective: To teach that in this world there are two opposing powers contending—good and evil; and to show some of the ways of distinguishing them.

Teacher: Have the pupils tell of many things that happened to Peter to give him faith and a testimony of the Gospel. Show that it was a gradual growth. Most educational processes are slow. Even Christ "learned line upon line and precept upon precept." Compare the effects of doing good and of doing evil, in both temporal and spiritual things. There is always a sure relation between cause and effect. "As we sow even so shall we reap." If we want happiness we must do right.

Questions for Teachers

1. What two powers in the world are contending?

2. How may we distinguish them so as to follow the right one?

PRIMARY DEPARTMENT

Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith, and Mabel Cook

LESSONS FOR FEBRUARY

Preview Questions

1. What is the difference between the raising of the daughter of Jairus and of Lazarus and the resurrection of Jesus? Why is it written of Jesus, He was "the first fruits of them that slept?" (See Talmage's "Jesus the Christ," pp. 313-315; 490-496, and particularly 316.)

2. What phrase in the "Great Objectives of the Stories from the Life of Christ" is uppermost in your mind as you study stories 17 and 18?

3. What effect on Jewish officialdom did this great miracle, the Raising of Lazarus, have? (See Farrar's "Life of Christ," pp. 484-486.)

4. How do you account for the Lord's greater joy over the recovery of one stray sheep than over the ninety and nine left in the sheepfold? (See Talmage's, "Jesus the Christ," p. 390.)

5. In view of the conditions now confronting the young people of the Church—the wave of pleasure-seeking, disregard for law and of proprieties, glamor of riches, etc.—what phase of the parable of the "Sower" would seem to be the more dangerous?

First Sunday, February 7, 1926

Uniform Fast Day Lesson

Subject: "Wist ye not that I must be about My Father's business?"

Text: Luke 2:40-52.

Aim: Heavenly Father has given us certain duties to perform, and in order to fulfil them completely, we must enter His service in our youth.

Picture: Christ and the Doctors—Hoffman.

Song: "I'll Serve the Lord While I Am Young," (D. S. S. 159.)

Point of Contact and Lesson: Present picture of "Christ and the Doctors."

Can you name any one in the picture? Who are the men with Jesus? Do you know what Jesus is doing? Why do the doctors seem so interested? Where are Jesus and the doctors? Why did Jesus come to the Temple? (Review story of Joseph and Mary, bringing Jesus to Jerusalem to attend the Feast of the Passover.)

When Mary and Joseph discovered that Jesus was not with them on their return journey from Jerusalem, they turned back and went in search of Him. After seeking Him for three days they found Him, as we see here in the picture, talking to the

doctors. How do you think the mother felt after not seeing her son for so long? She was very anxious and so asked Him why He had caused them to be alarmed. Do you know how this young boy answered? He said, "How is it that you sought me? Wist ye not that I must be about My Father's business?" Whom did Jesus mean when He said, "My Father?" What did He mean when He said, "I must be about My Father's business?" Let us tell the words of Jesus (memorize.)

Application: Jesus was just a little boy when He served His Heavenly Father. Would you like to become like Him? What then must we do? Let us see how many things we can do now while we are young to serve our Heavenly Father. (Let children list them on fingers, or have one child come up in front of class for every suggestion given. Example: Pray night and morning. Go to Sunday School, Religion Class, and Primary, fast and pay tithing, take part in lessons, etc.) When the boys are the age of Jesus in the picture they will be able to serve Him in another way. (Add the duties of Deacons to the list the children have made.)

Note: As this lesson was recently given in the Primary Department we find that it can be handled effectively as a review now.

Lesson 17. Jesus Raises the Daughter of Jairus.

Text: Bible and Church History Stories.

References: Weed, "Life of Christ for the Young," Talmage's, "Jesus the Christ," and Farrar's, "Life of Christ," (Consult index.)

Second Sunday, February 14, 1926

Lesson 18. Jesus Raises Lazarus from the Dead.

Text: Bible and Church History Stories.

References: Same as for Lesson 17.

Third Sunday, February 21, 1926

Lesson 19. The Lost Sheep.

Text: Bible and Church History Stories.

References: (See Lesson 17.)

Fourth Sunday, February 28, 1926

Lesson 20. The Tower

Text: Bible and Church History Stories.

References: (See Lesson 17.)

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson, Blanche Love Gee and Inez Witbeck.

LESSONS FOR FEBRUARY

First Sunday, February 7, 1926

Uniform Fast Day Lesson

Subject: The example of Jesus: what He bids us do. "Wist ye not that I must be about My Father's business?"

Time: When Jesus was twelve.

Place: In the Temple in Jerusalem.

Text: Luke 2:41-50.

References: Talmage's "Jesus the Christ," pp. 110-113; Farrar's "Life of Christ," pp. 63-64; Weed's "Life of Christ," chapter 8; "Sunday Morning in the Kindergarten," lesson 40; Superintendents' Department, this issue.

Objective: To teach that the Lord will guide and protect, and give us the greatest joy here, and eternal life hereafter, if we are willing to follow.

I. Jesus as a Child.

1. "And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." (Luke 2:40.)
2. "Received not of the fulness at the first, but received grace for grace." (Doc. and Cov. 93:12-14.)

II The Feast at Jerusalem.

1. Purpose of feast.
2. Requirement of the law.

III. At Twelve years.

Recognized as a member of the home community with added duties and privileges.

IV. Going to the feast.

Method of travel and probable time on journey.

V. Jesus in the Temple.

1. How He behaved in the House of Worship.
2. What people did in the temple.
3. Jesus talks to doctors and learned men.
4. Mary's discovery while on the road.
5. After three day's search.

VI. "Wist ye not that I must be about My Father's business?"

Illustration: Teachers cite incidents from life to show that by being willing to follow, people have received protection, and when we tread on the wrong path we bring destruction. Incidents from "Leaves from My Journal," by Wilford Woodruff.

Two little boys started out to Sunday School but went for a walk out towards Saltair. A storm came up, a cold blizzard. The children got lost. One was frozen to death. It was because they went on the wrong path and didn't follow the right one. Lead the children to see how they not only help others, but themselves when willing to obey and follow the right path. Lead them to see that they, too, can go to our Temple and work there if they are prepared for it as Jesus was.

Have children name things they can do to show obedience to parents and those in authority. And if we do this we will then be prepared for the calling of our Heavenly Father later. Present each child with a little cut-out card with the following verse written on:

"Even I, a little child, may help some one today

I can make my parents happy if quickly I obey."

Have the children tell what the card says, then call for it next Sunday, too.

Rest Exercise: Children in their homes. It's a snowy Sunday morning. They want to go to Sunday School. What do they have to do in order to prepare for Sunday School? Have to get wraps. Where are our wraps? Children suggest, then get them, reaching for them off of hook, putting them on. We don't need help, we are big enough to put them on. Children on their way. The children walking the narrow path that is made. We take steps like snowflakes fall. How do they fall? When we go into Sunday School we should sit like the little snowflakes, (softly.)

Song: "Jesus Once Was a Little Child." "Dearest Jesus May I be."—(Thomassen Song Book.)

Second Sunday, February 14, 1926

Topic: Grandma Hansen's Valentine.
—Wm. A. Morton.

Time: Valentine Day.

Place: Utah.

Aim: To teach that when we make others happy greater joy comes to us.

I. Grandpa and Grandma Hansen.

1. They leave their home in Denmark to come to Utah for their religion.
2. Grandpa Hansen gathers boys in

his home, and tells them such wonderful stories.

II. Five years later.

1. Grandpa Hansen is taken ill.
2. He dies.
3. Grandma left alone.
4. Neighbors and Saints kind to her.
5. Deacons of the ward hauled and split her wood.
6. Bishop's wife was very kind.

III. Valentine's Day.

1. A group of boys on way to town.
2. They met James Wright.
3. They talked about getting valentines to send; the kind they were going to get.
4. They wanted to know who James was going to send his to. He told them to guess.
5. They guessed nearly everybody in town but did not get the right one.
6. James told them Grandma Hansen, and he was going to the Post Office to get it.
7. The boys laughed, there were no valentines in the Post Office.
8. James told them he was going to send a dollar bill.
9. "Good," exclaimed the boys, "So will we."
10. They put all their money together and enclosed it in an envelope with the following verse:

"To dear Grandma Hansen
This valentine we send;
A token of our love for you
From your sincere and loving friends."
11. Then they signed their names and mailed it.

IV. Grandma Hansen received the letter.

1. Such a happy surprise to get a letter.
2. She cries for joy when she opens it.
3. When she offered her prayer that night, she asked Heavenly Father to bless the boys.

Suggestions: Stimulate children to send messages of love, not merely for fun, but with a deeper thought behind it. A thought of love, that will make some one else happy. For it is when we forget ourselves in giving others pleasure or joy that real happiness fills our hearts.

Finger play which can be used as a rest exercise in the groups:

"Two little hands are willing to work,
In helping others and never to shirk.
Two little eyes are ready to see
Things that ought to be done by me.
Two little feet are ready to go
Wherever some one asks them to.
One little mouth is ready to speak
Kind, loving words to all that it meets."

Rest Exercise: Let children listen to the words of the following verse and then let them act it out and pretend how they would send a valentine to some lonely person in the ward or one that is old, maybe an elderly couple. Let them suggest that they will tip-toe up to the door and just tap, then let them show how they would do it. Also let them suggest what they would like to take for a valentine (flowers, pictures, food, money, etc.)

"Gay little Valentine's children are we
To Grandma Brown's (or any person in the ward) we're going you see.
Our little feet must hurry along,
And to Grandma we'll sing our Sunbeam Song."

Let the children pretend they are at the person's house, then let them sing, "Jesus Wants Me for a Sunbeam."

Third Sunday, February 21, 1926

Topic: Jesus and Nicodemus.

Time: At the Feast of the Passover.

Place: Jerusalem.

Text: John 3:1-13.

References: "Sunday Morning in the Kindergarten," lesson 42; "Jesus the Christ," pp. 158-163.

Objective: To teach that if we want to gain salvation, we must be baptized by immersion.

Suggestions: Lead children to see that Jesus was performing His mission by precept as well as by preaching and teaching. Nicodemus was a ruler of the Jews. He heard Jesus. He desired to gain eternal life. But he could not understand what Jesus had said. His going to Jesus one night to ask Him questions proves his desire to do right. We prove our earnest desire by seeking to find out what we don't understand. Lead children to see the beautiful part of baptisms, that you are protected and held; that there is no fear to be had.

Lead children to see that the Holy Ghost is a Spirit of comfort in time of need. It aids us in gaining knowledge, if we seek for its guidance. We receive it after baptism. Stimulate children to want to be baptized when eight years old, and to prepare themselves for it by trying to be better, being cheerful and kind and helpful.

Show pictures and let the children discuss the modes of baptism. Point out the one way Jesus showed us.

Rest Exercise: Have children suggest things to be done for father in the home, to show our love and appreciation for what he has done for us.

Then let them sing, "I'm so glad when Daddy Comes Home"—Frances K. Thomasson's Song Book.

Memory Gem: "He came down to show all people how to help and to love."

Song: "Baptism" from Frances K. Thomasson's Song Book, page 27.

Fourth Sunday, February 28, 1926

Topic: Tim Leachy and His Dog.

Text: "Sunday Morning in the Kindergarten," lesson 43.

Objective: To teach that kindness to our animal friends should be a pleasure as well as a duty.

Suggestions: Show pictures of animals, let the children tell of their pets; let them suggest ways in caring for them. Lead them to see that not only our own pets should we love, but the pets and animals of our neighbors.

Lead them to see that animals love us when we show our love for them. A person who has love in his heart can go near any animal without being hurt. But if he has hate in his heart, or wants to throw at them, kick them, he will not be able to come into their presence without the animals biting or barking. All animals know when a person comes near, without them saying a word, just how he feels toward them. They are ready to fight or ready to love just as human beings are.

Rest Exercise: Let children suggest things they can do. Care for animal pets, throw crumbs to birds, care for cow, etc. All rest exercises should be done while standing.

Memory Gem: Show pictures of children caring for their pets, then let children tell about theirs, and tell what they see in the picture.

"I have a little playmate

With coat so soft and warm

I like to feed and care for him,

He keeps me from all harm."

Song: "I had a Little Doggy."

Preview Questions for February, 1926

1. How did Jesus prove that by being obedient to those over us in the ward, we are obeying the General Authorities of the Church?

2. How does home life influence a child's life?

3. How can we help to influence the child's life by the stories we tell?

4. Define what the Apostle meant when he said, "Be ye kind to one another?"

5. Explain why baptism by immersion is necessary?

6. What are some of the best methods of teaching children to be kind to dumb animals?



Mothers of the children of the Lethbridge (Canada) Sunday School, Photo taken on Mother's Day, 1925

RELIGION CLASSES

*Written for the General Church Board of Education by Harrison R. Merrill,
Brigham Young University*

The Teacher and the Child

By Adam S. Bennion, Superintendent of
the Church School System
(Topic given at Religion Class
Convention.)

This morning I wish to express two thoughts in order to bring into the consciousness of Religion Class teachers some idea of their responsibility.

All should read the handbook, for in it they can find suggestions that will help them in their work. The teacher has a tremendous responsibility and opportunity. Only last night I had the pleasure of associating with some outstanding men and women. One said that besides the influence of his parents, a teacher, who sits in the gallery today, has had the greatest influence on his life for good of all the influences that ever came into his life. This teacher, twenty-five years ago, by a word or a deed, made an impression that has changed a life.

I should like to have you all read, "Five Days and an Education" found in the August number of Harper's Magazine. In that article, the author states that he had had nineteen years of schooling, but that his whole life seemed to be keyed by contact in five days with a great teacher.

I name these two incidents to show you what a teacher can do. A poet has expressed it well:

'Tis This to Teach

By A. F. Harman.

To take a child in gentle hands
And lead him into mystic lands,
Where veils no longer shroud the past
And each new hope o'er glows the last—
'Tis this to teach.

To light new fires where old have burned,
With brave, good hearts, as roads are
turned,
To find new stars where darkness
sways,
Whose light one day shall mark the
ways—
'Tis this to teach.

To fill the child-world brim with joy,
To charm and hold some errant boy
With stern ambition, or some song
Of right triumphant over wrong—
'Tis this to teach.

To move dread mountains dark with fear,
By faith of young hearts drawing near
The paths the fathers long have trod,
The narrow paths that lead to God—
'Tis this to teach.

Another poet has expressed another
sort of teaching:

Teachin'

Jest a settin' in a school room
In a great big easy chair
And a keepin' things a movin'
With a lordly sort of air.
Not a thing to do but askin'
Lot of questions from a book
'Spectin' kids to know the answers
Though they're not allowed to look.
That's teachin'.

Jest a drawin' great big money
An' a livin' like a lord;
Jest a makin' folks pay taxes
From their hard-earned stored-up hoard
Keeps them buyin' books and fixins
That they noways really need
Snap, I'll say, yes, I'll say so.
Easiest livin' ever see'd.
That's teachin'.

I would impress upon this group, the largest I have ever seen gathered in a Religion Class convention, that the teacher's first great task is to come to understand the child and in understanding him, to teach in sympathy with his problems.

At the Alpine Summer School I was shocked into the realization of this problem. A young lady came into the group who was having difficulty making necessary adjustments. I, fortunately, discovered there was a reason. She had been overwhelmed with trouble. When I came to understand her case and sympathize with her, the new light that came into her life also become one of the greatest joys of my summer experience. Teachers should learn to understand their children.

Now I come to my second thought: attendance at our various religious services is the biggest challenge to teachers in the Church. In Sunday School this morning, for every one in, there is one out. Religion Classes ought to link up with schools in this matter. In all our Church organizations for each child we have, there is one that we haven't.

In your public schools you have all the

children. We should get them all into Religion Class.

I heard a prominent lawyer say, "I should never have been in the law; I might not even have been in the Church had it not been that a teacher crossed the fields one day to plant a seed in my heart."

Come to understand and work sympathetically with the children who come to you, and to go out and get some who are not with you, and men will rise up to call you blessed.

Dr. John A. Widtsoe

Dr. John A. Widtsoe, of the General Church Board of education, gave a parting address of encouragement. He emphasized two thoughts, that teachers send in suggestions concerning the text books, and that they back up secular learning with spirituality.

"Brother Bennion," he concluded, "In his eloquence has brought home to us the importance of teachers.

"Teachers have made my life. I stand in reverence before their memories now. There must be hundreds of experienced teachers here; we all know the joy of teaching."

Special Religion Class Announcement

I. A Campaign for Enlistment.

Our campaign for enlistment is not to be considered a temporary matter. It should be continuous throughout the year. The following steps seem imperative.

1. It so happens that the annual ward census has just been taken. The ward clerk will undoubtedly have the names of all pupils of Religion Class age belonging to the ward. It is recommended, therefore, that a complete list of these pupils be obtained by age or preferably by grade. In this connection some wards have been canvassed by Religion Class teachers who have obtained from each home this information. This personal contact is more advisable than the procedure of securing the names from the ward records, but in the interest of time the latter may be followed.

2. These names should be put upon an enlistment card which will be furnished by the Stake Superintendent.

3. Each child so listed should be interviewed by the teacher of the class to which he should belong, and won over to Religion Class work. When he signifies that he desires to be enrolled he should fill out a registration card (to be obtained from Stake Superintendent), and

his name entered upon the regular Religion Class roll. This process of enlistment should continue throughout the year in a supreme effort to get every boy and girl of public school age into Religion Class work.

4. Each enrolled pupil should be encouraged to bring in one more pupil. There is tremendous force behind this individual missionary service.

II. A Campaign of Follow-up.

Some follow-up has already been indicated; that is, the effort to have transferred all names from the enlistment card to the roll book.

Another step should be taken to secure newcomers. Once a month at least, preferably oftener, in fact as fast as recommendations are received by the ward clerk, the names of such newcomers should be secured from the clerk. Likewise, the ward clerk will be able to advise of removals. These, of course, should be stricken from the enlistment card or roll as the case may be.


Every term a report card should be issued by the teacher to the parents, showing attendance, grade of deportment, etc. These cards may be secured from the Stake Superintendent. This will have a tendency to keep up the attendance and improve discipline.

After all, the greatest follow-up lies with the teacher's willingness and ability to draw pupils to him. He should lend himself whole-heartedly to his task, be well prepared with each lesson and by frequent, personal contacts win the lifelong devotion of his pupils to him and to the cause of truth.

Boards of Education, Stake and Ward Superintendents and principals, Secretaries, Officers and Teachers may be counted upon to sustain and help carry forward this movement.



CHILDRENS SECTION



"Christmas Hearts"

By Arleen Goodwin

"Glory to God
Glory to God in the Highest
Peace on earth
Good will to Men."

So faintly did the silver strains of the Christmas Carol reach the ears of John Barton that he stopped short and listened as if entranced. The melody of the glad tidings rang out sweet and clear on the cold night air.

John Barton's thoughts were not at all in keeping with the spirit of the song. Good will was a stranger in his heart. His soul knew no peace, nor any thought of peace as long as his unemployed condition lasted. He had been dismissed from his work in one of the large manufacturing plants of New York City, the week before and since that time he had been seeking constantly for new employment. Conditions had been bad for Barton up to the time of his dismissal. Petty disagreements with the supervisor over him, whose position was not far above his own, yet Barton was treated as being an inferior person—that stung. Then the remembrance of the final interview with George Dawson, sole owner and manager of the plant, brought a deep flush to Barton's face. He remembered distinctly the cold attitude of the man who dismissed him. The man whose slightest wish was law to those who worked under him. It seemed almost impossible that in the great city of New York, where thousands were living and working, there was not one single position for him to earn enough to supply himself with food and clothing.

"Peace on Earth
Good will to Men."

Again came the beautiful melody through the church window. For a moment Barton's thoughts were drawn to the night long ago when the Christ Child was born—to the shining star, which by its beautiful light led the wise men to the manger where God's Son lay.

A chill wind aroused Barton from his deep meditations. He pulled his shabby coat tighter around him and walked along.

It was Christmas eve when all the world was rejoicing—but there was one heart that did not go out in glad Thanksgiving, one heart that cried out bitterly against the cruel hand that fate had dealt him. Perhaps if George Dawson had known and could only see the conditions some of his men were in, things might have been different, but what did he care as long as things were comfortable for himself; the long arm of starvation could not reach him in his luxurious home on Riverside Drive, so why should he listen to the pleadings of the unfortunate!

Broadway was teeming with mad, pleasure-seeking throngs. Women richly dressed in shining silks and satins. Above all was the glad spirit of rejoicing. Even the snowflakes as they danced and sparkled beneath the glowing lights acted as though they knew that the night of festivity had begun. They all seemed to have a purpose, a place of destination—all but he. Why was it, Barton wondered, that some people had everything, when others had less than nothing?

As he crossed the street, so engrossed with his own thoughts, that he hardly noticed the quick movement of the small curly headed child that brushed past him out into the street. She had

escaped the watchful eye of her guardian and was out among the heavy traffic. With a strange sense of foreboding danger in his heart, Barton started after the child, whose small feet had slipped on the icy pavement, and she had fallen prostrate, almost directly in the path of an oncoming motor truck. Without a thought of his own grave danger, Barton, as he reached her, flung himself over the child as a protection from the wheels of the car. In the blinding swirl of the blizzard, none of the pedestrians knew how it happened. There was a crash and the grinding of brakes. Barton remembered a dizzy whirling sensation, and the clutch of sudden and excruciating pain. A low moan escaped his lips. Then darkness covered his eyes, and he sank into insensibility.

When Barton again opened his eyes, he saw a snow covered world through a haze of pain. It was Christmas day and he was lying in a hospital swathed in bandages. He raised himself to a sitting position, but fell back with a groan. What had happened? For a moment he could not collect his thoughts, then he remembered the accident of the previous night. How far away it seemed. A white-capped nurse stood by the window, but at the sound from his bedside, she crossed the room to his side. In her hand she carried the morning newspaper and a square white letter. One of the flaring headlines caught Barton's eye. He requested her to read it. The paper gave a detailed account of the accident of George F. Dawson's only child and an unknown workman, whose name they discovered later was John Barton. It was only by his presence of mind that the child had been saved from instant death. Mr. Barton was convalescing in a local hospital.

At no response from the injured man on the bed, the nurse left the room.

So Lady Fate had again presented

herself in his path? Well it was one of her little tricks to do that. Barton's eye fell on the unopened letter. He tore it open and read it feverishly, devouring the contents rapidly. He read and re-read it several times, not quite able to credit his eyes with what they saw there.

The letter was from Dawson himself. It reads as follows:

"The position is one I know you will accept, as it is an excellent opportunity for you. This is the only way in which I can express my extreme gratitude for the act you have done, in saving the life of my child. I will call on you this afternoon to talk over things, if I am permitted to enter."

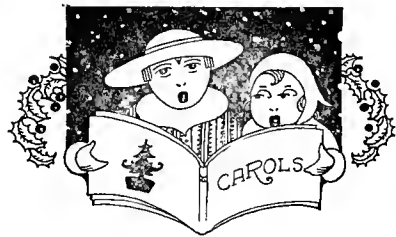
Opportunity—what a joyful word!

A burst of Christmas chimes filled the air. They rang with the gladness that filled the hearts of the people on this day, Christmas Day. After the last note had died away into silence, there came from somewhere in the distance, the silver strains of the wonderful Christmas carol.

"Peace on Earth

Good will to Men."

Barton listened intently. The song was like a clarion call in his soul. His glory was God's glory. He closed his eyes and slept.



The Man Who Didn't Believe in Santa Claus

By Glen Perrins

Frank Kensington's family had grown up,—that is except for the two babies, Jean, five, and Ralph, eight. They had come later after the other

children had finished school and were rather old in years.

Christmas time was approaching, a holiday season that did not appeal to Mr. Kensington, an economical, practical man whose thrift was noticed by everyone. He believed that the "Santa Claus bunk" as he called it, was absolutely unnecessary.

"I'll just tell Jean and Ralph that Santa won't come around this year," he said to his wife, "and that will be the end of it. We'll give them each something, of course,—but not very much."

"Oh, Frank," cried his wife, "It will break their hearts—they are having such fun planning what they want. They are to write their letter to Santa Claus tomorrow evening—"

"Nonsense, Martha," cut in Mr. Kensington. "There'll be none of that done in my house this year." Then turning and going to the door, he called: "Jean! Ralph!"

The children came running into the house. Their father was stern and he had to be obeyed. They did it to please him.

"This year, er,—" he began. "Your mother, and I have talked it over and have decided to give you children your Christmas presents. Santa Claus isn't coming here this year, perhaps not any more at all."

With this Mr. Kensington left the house and caught the car for work.

As soon as he had gone, Ralph and Jean began to cry. They were very much disappointed. Their mother tried to comfort them, and said they would get their presents just the same, but the children were hurt very deeply. They felt so sad that when they went over to Mrs. Brown's, the neighbor's, they told her about it.

"Lands alive," she exclaimed, "Santa Claus not a-comin'. Sure he is! You kiddies run along home and write your letters to him. Put them in my mail box and he'll get them sure."

Jean and Ralph dried their tears and promised that they would.

"Don't you dare tell your father or mother, will you, darlings," cautioned Mrs. Brown.

The children agreed not to breathe a word about it. They were so pleased their faces shone with happiness, and they went smiling home. Their mother wondered what had happened, but said nothing about Santa Claus for fear the children would cry again.

Meantime Mrs. Brown was busy. She decided to show Mr. Kensington, "the money squeezer" as she called him, that Santa was a truly necessary person. She called a few of her neighbors in and told them what had happened. They agreed to help her in the scheme which she planned for Christmas eve.

Ralph and Jean's notes to Santa Claus came, sure enough. And when Christmas eve came (with lots of snow) and Ralph and Jean had hurried off to bed, the neighbors began to stir. When they were sure that all were asleep in Mr. Kensington's house, they hauled a big Christmas tree over to the porch of the man who didn't believe in Santa Claus.

Then they heaped Santa's presents about the tree,—the very things that Ralph and Jean had written for, and banged on the door and shouted:

"Merry Christmas!"

Mr. and Mrs. Kensington awoke with a start, but by the time they were out of bed Ralph and Jean were shouting at the front door: "Santa has come! Santa has come!" They cried at the top of their voices.

Sure enough he had. After everything had been carried into the house and grouped about the tree, the family opened their presents. Even Mr. Kensington had received a present from "Santa Claus,"—a warm woolen muffler. There were tears in his eyes as he opened his package.

Then Ralph and Jean told him how they had written their notes to St. Nicholas and left them in Mrs. Brown's mail box.

"Santa Claus sure found them, too," said Jean, "didn't he papa?"

"Yes, he did, dear," replied Mr. Kensington. There was a true Christmas spirit in his voice. "And he will always come,—every year. Tomorrow we will invite all the neighbors over to help us enjoy a feast in honor of Santa Claus!"

The man who didn't believe in Santa Claus was no more.

Home Handicraft

By Dorothy Perkins

*Coauthor with A. Neely Hall of
"Handicraft for Handy Girls"*

A Kitchen Doll for a Bride

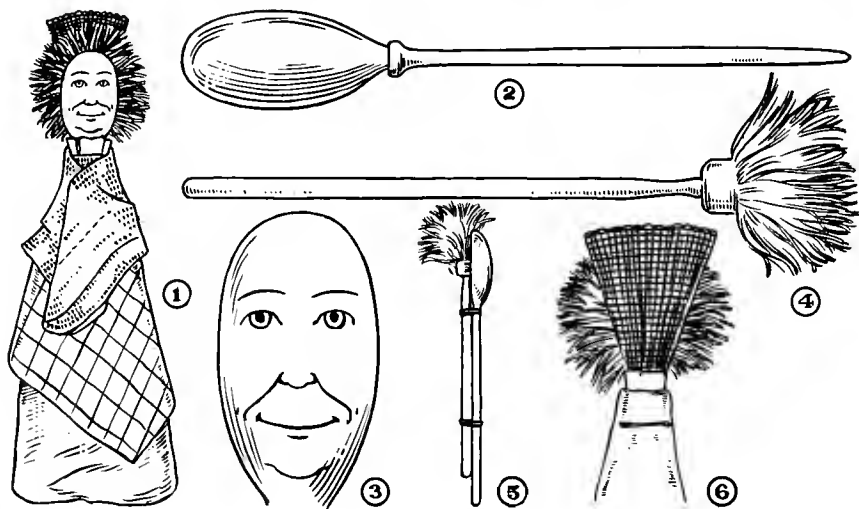
The funny little doll in the illustration has been patterned after a store model which sells for about two dollars. You can make it at a total cost of seventy-five cents, because all it requires is a wooden spoon (Fig. 2), a dish-mop (Fig. 4), a cotton dish cloth, a copper cloth such as is used for cleaning kettles, three-quarters of a yard of glass towelling and three-quarters of a yard of dish towelling. As the articles are essentials in the modern kitchen, they belong in a bride's outfit. If there is to be a bride in your family, or among your acquaintances, you cannot find a

more novel and practical inexpensive gift than these half dozen kitchen aids, done up in the form of a doll. It is a most appropriate contribution for a bride's shower.

Having purchased the six articles, it is a simple matter to dress the doll. First of all, however, you must paint the face upon the bowl of the wooden spoon, and for the purpose you will need black watercolor paint and brush, or black crayon. Figure 3 shows a working detail with which you will have no trouble laying out the eyes, eyebrows, nose, mouth and expression line each side of the mouth. Lay out the features in lead-pencil, then go over the lines with paint.

In assembling the articles, place the bowl of the spoon over the shoulder of the dish mop, as shown in Fig. 5, and bind the handles together with a strong rubber band. Then gather the dish towel around the handles, pulling it up to form a ruffle around the neck. Fold the glass towel cornerwise, and add it for an apron, and fold the dish cloth cornerwise and place it around the neck for a shoulder shawl. The copper cloth, slipped in between the folds of the towel and dish cloth, back of the dish mop, forms a back comb for the dish mop hair and completes the doll.

. (Copyright, 1924, by A. Neely Hall)



THE BARNCAT'S MERRY CHRISTMAS

By Frances Margaret Fox

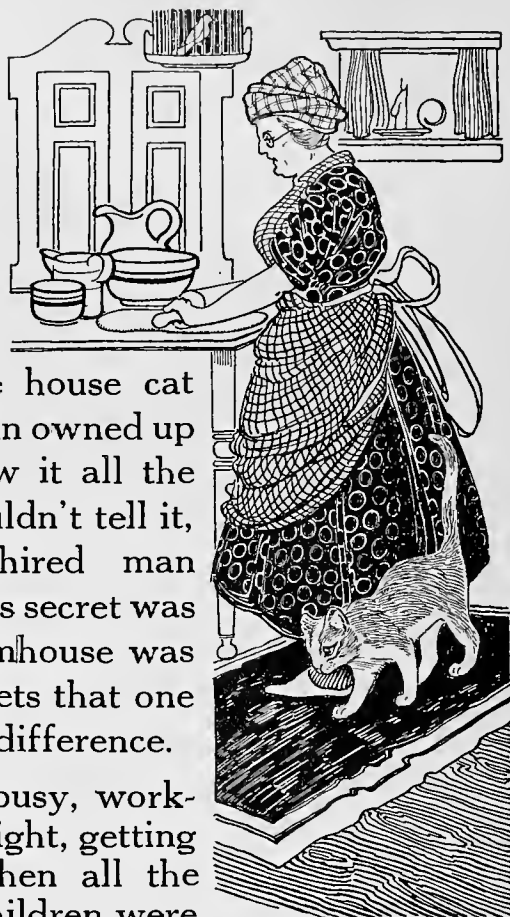
IT was just before Christmas and the barn cat had a secret. She may have told the house cat about it, and the hired man owned up afterwards that he knew it all the time. The house cat couldn't tell it, of course, and the hired man wouldn't, so the barn cat's secret was safe. Anyway, the farmhouse was so full of Christmas secrets that one more didn't make much difference.

Grandma Brown was busy, working from morning until night, getting ready for Christmas when all the children and the grandchildren were coming home for that merry day in the country. Grandma said, one morning, to the hired man when he came in to breakfast and the barn cat walked in too:

"I wonder why that cat doesn't stay in the barn where she belongs? One cat is enough in the house!"

The barn cat winked at the hired man and the hired man smiled. Grandma Brown didn't know that every night when the hired man went up the back stairs to bed, the barn cat went too, to a basket she had chosen in the attic.

The day before Christmas, Grandma Brown was putting raisin eyes in a gingerbread man and Grandpa Brown was whittling a toy boat, when they heard sleigh-



GRANDMA BROWN
WAS BUSY

bells jingling. When they looked out they saw little John Brown and his father and his mother. They had come to stay all night for a surprise.

Soon as little John had taken off his wraps, Grandma Brown took him by the hand and they walked through the big house straight to the parlor door. Grandma Brown



THE BARN CAT CALLED TO JOHN

opened the door and told little John to look. When dear little John looked in the big beautiful parlor, he saw a tall Christmas tree standing between two front windows.

"When Santa Claus comes to this old house," Grandma explained happily, "he will put gifts on the Christmas tree for every one at our Christmas party tomorrow. And after dinner tomorrow we will open the wide folding-doors and come in the parlor and have a beautiful time all the afternoon."

While John was admiring the Christmas tree, in walked the barn cat, stepping high and waving her tail.

"I wonder why that cat doesn't stay in the barn where she belongs!" Grandma exclaimed. "Come kitty, kitty, we must close the door now, and back to the barn you must go."

Straight to little John walked the barn cat, stepping high and waving her tail. Then she rubbed against the little boy's legs and said, "Purr-purr-purr!"

"Oh, you good, soft kitty, I like you!" John told her as Grandma closed the parlor door.

Not long after, when John wasn't looking, Grandma pushed the barn cat gently out of the back door with the broom. "Now you scoot for the barn," she advised. "One cat is enough in the house!"

Instead of scooting to the barn, the cat walked to the sitting-room window, jumped upon the sill and called to John, "Meow, meow, me-ow!"



THE BARN CAT WASHED AND COMBED THEM
FOR CHRISTMAS DAY

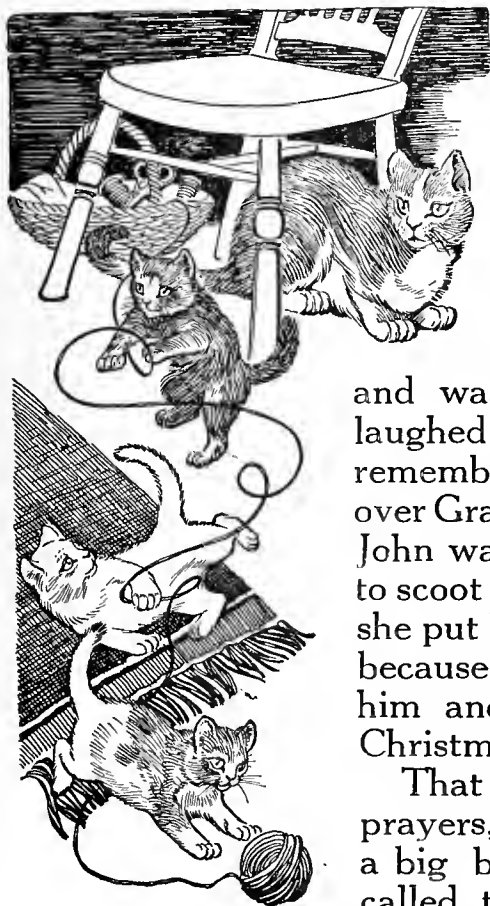
John heard her and when he ran to the outside sitting-room to open it, down from the window-sill jumped the cat with a loud go-bump. When John opened the door, there stood the barn-cat saying politely, "Mew, mew, mew!"

"Come in, kitty, kitty, come in kitty-cat, come in out of the cold and snow!" he said.

In she came, and soon after, when John was playing on the floor, the cat came close beside him and whispered in his ear, "Purr, purr, purr-rr!"

"Purr-purr, your own self," John whispered in the cat's ear for a joke. "This is the day before Christmas, kitty-cat, and if you see Santa Claus, tonight, starting down our chimney, to put gifts on our tree, you come and tell me."

The barn cat began washing her face and John noticed that she was smiling behind her paw. Then up she



j u m p e d and, walking round and round John, she waved her tail in his face and purred so loud it seemed as if she might break the queer little music box in her throat.

Nearly all day the barn cat played in the house and was so happy the hired man laughed when he looked at her and remembered her secret. Over and over Grandma put the cat out when John wasn't looking, and told her to scoot to the barn; but every time she put her out, John let the cat in because he liked her and she liked him and it was the day before Christmas.

That night, after John said his prayers, his mother tucked him in a big bed in the room Grandma called the sitting-room bedroom.

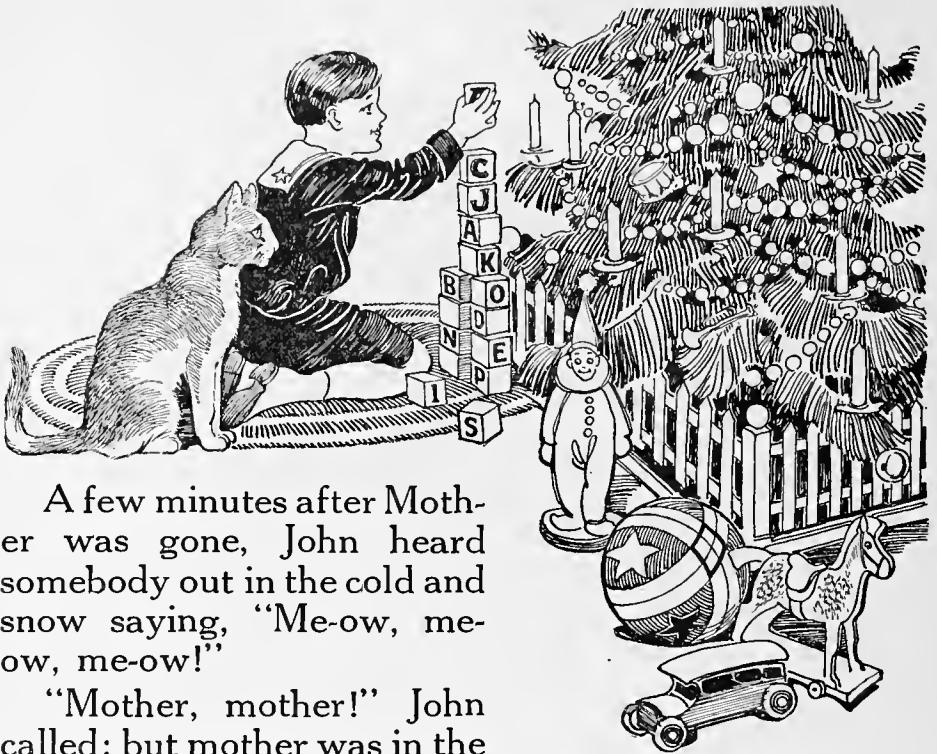
Before mother blew out the candle, though, John sat straight up in his bed and pointed to the ceiling.

"There is a little chimney right over the bed!" he told her.

"Oh, that is nothing but a stove-pipe hole," Mother explained. "Grandma used to have a stove in this room and the long stove-pipe went through that hole in the floor of the room upstairs where there is a chimney."

"It is just like a little chimney," John insisted because he liked the idea. "Maybe Santa Claus will send something down the little chimney to me tonight!"

"Then you better go to sleep," Mother advised. "Good night!"



A few minutes after Mother was gone, John heard somebody out in the cold and snow saying, "Me-ow, me-ow, me-ow!"

"Mother, mother!" John called: but mother was in the beautiful parlor with the rejoicing family and didn't hear him, so John went to the outside sitting-room door in his bare feet and nightie and opened it so the barn cat could come in.

Oh, but she was glad that Christmas eve! She rubbed against John and said "Purr-rr, purr-rr, purr-rrrr," and then she went to the back-stairs and asked John to open the door. She looked at the door, then she looked at John and said, "Mew, mew? Mew-mew?" John opened the door; upstairs went the cat and back to bed went John; he looked up at the little chimney and wondered about it, long as he could keep his eyes open.

When the little boy awoke in the early morning, a wonderful thing happened. He heard a bumping noise over his head, and then down the little stove-pipe hole chimney tumbled a big fluffy white kitten into his bed, and a big fluffy grey kitten and a big fluffy grey-and-

white kitten! They were not wee baby kittens; they were big enough to play with John and to make him shout, "Merry Christmas, Merry Christmas!" so loud everyone in the house awoke, and Mother came to see what made her little boy so joyful.

Those kittens were the barn cat's secret: and after a while down came the barn cat by way of the back-stairs to get her children washed and combed and dressed for Christmas Day. The barn cat looked so happy and so wise the little boy was sure she had seen Santa Claus.

And all that long, merry day John and the little cousins played and played with the Christmas kittens and the proud old barn cat purred and purred and purred. Once she winked at the hired man.

The kittens went home in the sleigh with John and ever after that merry Christmas Day the barn cat lived in the house—"Purr-purr-purr!"



THE KITTENS WENT HOME IN THE SLEIGH WITH JOHN

THE KING OF KINGS

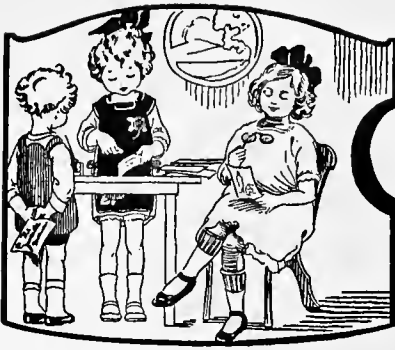
What babe new born is this, that in a manger cries?

Near on a lowly bed the happy Mother lies,

Oh, see, the air is shaken with white and heavenly wings—

This is the Lord of all the earth, this is the King of Kings.

—R. W. Gilder.



The Children's BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box. "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

A True Story

When my grandma was a little girl she went to visit her cousins. They went to the meadows to pick flowers. When they had their arms full of them they sat down on the ditch bank to arrange them. They heard a queer noise that seemed to come from the same field they were in. They looked, and there on the same bank with just a clump of bushes between them, sat an Indian and his squaw.

The squaw had a little papoose strapped on her back. She was swaying and singing a song that sounded like this: "Aye oh, I oh, my papoose." This she kept repeating. The girls listened a few minutes, laughed softly and decided to do the same. When they started to sing the buck stood up, looked around and sat down again. This tickled the girls and they sang louder than ever.

Then he jumped up and started after them. The girls dropped their flowers and ran for dear life. Grandma says they had two bush fences to crawl over; she does not remember how they got over them, but the Indian followed and chased them to their gate.

The girls were quiet that night and never mentioned it to their aunt nor uncle. The next morning a knock came on the door and there stood the Indian. When he saw the girls he started to laugh, turned and went away still laughing.

They wondered what had come over him. Finally the girls told them what they had done and decided that he had come to ask for bread but when he saw the girls he left without asking, as he was afraid they would scold him.

Age 12.

Ruth Steed,

Mt. View. Alberta, Canada.



THE PET DEER

Taken at Colonia Chuichupa, Mexico.

Photo by Arnola Moyes,
Age 6½
Ventura, California.

A Lesson

Farmer Brown lived with his wife in their humble cottage in Shady Lane, a picturesque little village situated at the foot of some very beautiful mountains, and by a placid lake.

Mr. Brown was a hard working man and very attentive to his children. But he had one very bad fault. He put off for tomorrow the things he would have benefited by if he had done them today.

One day Mrs. Brown said, "John, you must fix the holes in the roof before it is too late. The sky looks cloudy, and I fear it will rain during the night."

"Oh, it won't rain tonight I'm sure," Mr. Brown said, "and I'll get up and fix them early tomorrow morning before I go to the fields.

So nothing more was said that evening and the family went to bed at their usual hour.

It rained that night and I've heard old residents of Shady Lane say it was the hardest storm Shady Lane had ever seen. The rain leaked through the roof, and all over the floor stood large pools of rain-water.

His youngest and most beautiful daughter took pneumonia and the doctor said it was only by fortune she was saved.

Mr. Brown said, "I have learned a lesson which will benefit me."

Age 12. Ila Van Ausdal,
Santaquin, Utah.

My Pussy Cat

I have a little pussy cat,
You'd like to see her, too;
And when she runs and plays,
She almost smiles at you.

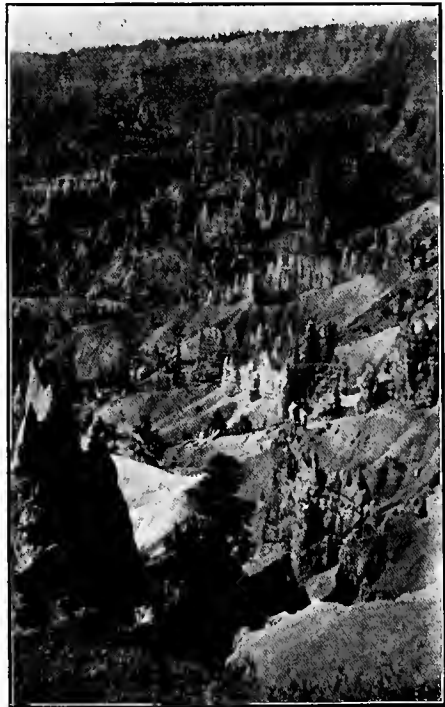
One day very early
She was gone, I didn't know where;
But when I looked in baby's cradle,
I found her lying there.

Age 14. Pearl Strong,
Box 132, Springville, Utah.

Myself

My name is Ruth Bernards. I am eight years old. I live in Marysville, California. My father is the superintendent of our Sunday School. I like to go to Sunday School because there I can learn all about the Nephites and Lamanites. I like my Sunday School teacher. Some times we have missionaries in our branch. I like them, too.

Ruth Bernards,
Marysville, California.



BYRCE CANYON

Photo by Gunena De Lange,
Age 15. Richfield, Utah.

The Brook

Little brook! little brook!
You have such a happy look,
As you swerve, and curve, and crook.

And your ripples one by one,
Reach each other's hands and run
Like happy children in the sun.

Age 14. Floyd Alder,
Hooper, Utah.

Happiness

True happiness and delight
Always come from work;
We cannot play both day and night,
Neither can we shirk.

If you think you're working for the
right

As day by day you turn,
And always keep your goal in sight,
There're many things you'll learn.

Age 10. Lenore Reid,
Box 275, Manti, Utah.



Drawn by Pearl Jensen,
738 E. 21st South St.,
Salt Lake City.
Age 13.

Land of the Midnight Sun

In a village in Frenzen, in Norway, on a midnight summer were born a boy and a girl (the boy in the home of Nels Bjorg, and the girl in the home of Pete Bergen), who received their primary education in the same school. The girl, Kitinka Bergen was light complexioned, and very beautiful. The boy, Hans Bjorg was dark complexioned and very handsome.

On a very beautiful early winter morning they started for the city of Trondhjem, where they were to com-

mence high school. They were both good oarsmen, so took part in aiding the boat on its journey. As their journey ended they landed on a shore of a lake near Trondhjem. It was quite dark so Kit and Hans had to part.

"Well, Kit, good day," called Hans.

"Good day," answered Kit and they were soon on their way, each to their boarding places.

They entered school at the same time. All their years at school they won the highest of honors.

Norway is the land of the midnight sun and has very beautiful scenery. The people have great coasting and skating parties. In these Kit and Hans took part with the greatest of pleasure.

From high school they worked their way on to the university.

One day in June a great number of Norwegians were to sail for America. Kit and Hans decided to go. They were married and ready to make the trip.

On that day Hans and Kit went on deck of the steamer and were on their way to America. Goodbyes had been said and Kit stood gazing back at her home country. They were both to become teachers in American schools. Kit turning to Hans said, "Hans it is hard to leave. Oh, my beautiful land of the midnight sun."

Age 15. Eanone Arbon,
Snowville, Utah.

Bobby's Patient

Little Bobby's father was a doctor.

Bobby would take his father's medicine case and overcoat and go down the street to doctor a patient, as he imagined.

One day he got his father's overcoat, threw it over his arm, picked up his medicine case, and started away to see how his patient was getting along. As he went out he left the door open.

"Shut the door," called Mother. He still went on, not hearing his mother.

Then his father called in a loud

coice, "Come back and shut the door."
Bobby went back, shut the door and went on to see how his patient was.

Later he came back, started up the stairs when he was stopped by Mother saying, "How is your patient?"

"Oh," said Bobby, "She is dead."

"What was the matter with her?" called Father.

"Oh," said Bobby, "she's got the measles and I couldn't get them red things off of her and she died."

"Ha, ha, ha," laughed his father, "Why didn't you give her some medicine that would cure her?"

"Oh," said Bobby, "I gave her some medicine in a brown bottle which said on it, 'Good for the skin.'"

"Oh, oh" said his father, "No wonder she died giving her that, that's just for skin disease. Ha, ha, ha! you're some fine doctor."

Age 12.

Beulah Graehl,
Snowville, Utah.

The Orchard

Down in the beautiful orchard,
Down where the lillies are blowing,
Down where the grass is so green,
There's a brooklet, rippling and flowing.

Down in the beautiful orchard,
Down where the trees are so tall,
Down where the apples so red,
There's a little bird singing to all.

Down in the beautiful orchard,
Down where the brooklet is clear,
Down where the trees are blooming,
The little bird's song I hear.

Down in the beautiful orchard,
Down where the brooklet is rippling,
Down where the bees are humming,
Here I come dancing and tripping.

Down in the beautiful orchard,
Down where the grass is so tall,
Down in the orchard I'm happy.
"It's springtime," the birds happily call.

Age 14.

Miss Norene Porter,
Orderville, Utah.

Home

Home is a place that money can't buy,
But we can make a home if we try.
There's father and mother,
Sister and brother,
That's what money can't buy.

Home is a place you can make if you try,

That's a place you don't have to buy,
Love father and mother,
All your sisters and brothers—
You can make such a home if you try.

Age 14.

Norene Porter,
Orderville, Utah.



Drawn by Claude Pomeroy,
Age 11. Mesa, Arizona.

A Meadow Stream

Down the meadow, dancing and sparkling,
A quiet, little stream danced merrily on.

It cheered the big, blue sky above it,
And filled the children's hearts with song.

On the bank where the sun shone bright,

Robins flitted one by one.

Then one morning the stream was chilled,

And all the pretty birds were gone.

Age 11.

Helen Stringham,
Bountiful, Utah.

The Brook

Dear little brook rippling along,
Happy and gay singing your song;
Merrily singing as you go,
Dear little brook forever flow.

Age 11. Alta Garner,
R. F. D. No. 2, Hooper, Utah.



Drawn by Owen H. Tibbetts,
Age 16, Box 293, Montpelier, Idaho.

Song of the Brook

Will you sing me a song, little brook so
dear,
Sing me a song of melody and cheer?
Of all that I have heard and done,
Yours is the best of all that's been sung.

Of all the humming birds and bees,
Of all the green apple trees,
Of all the bends and sandy nooks,
Of all the children's Sunday books.

You water the flowers, and the trees,
You burst the buds for honeybees,
You water the fields of yellow corn,
And cool the haymakers, so very warm.

Goodbye, goodbye, dear little brook,
Going around the shady nook,
Your summer work is nearly done,
How I will miss you when you are
gone.

Age 11. Avis Worthen,
Panguitch, Utah.

OCTOBER PUZZLE

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U	N	I	T	A			L	A	S	S
A	C	R	E					S	E	E
N	E	A	P					T	E	S

Winners:

Ruth Mae Graham, Eden, Weber Co.,
Utah.
Norrine Ricks, 218 E. 2nd South St.,
Rexburg, Idaho.
Frank Youksetter, 225 E. Belgrace Ave.,
Huntington Park, California.

HONORABLE MENTION

Zola Anderson, Fillmore, Utah
Gladys Bergener, Logan, Utah
Wayne Berrett, Murray, Utah
Clara Boggess, Union, Utah
Marguerite Christensen, Kirtland, New
Mexico
Howard Dorius, Delta, Utah
Alta Garner, West Point, Utah
Fawn Gurtson, Union, Oregon
Leon Holman, Fountain Green, Utah
Allen Jame, Union, Utah
Alvin Jensen, Preston, Idaho
Emma Jones, Virden, New Mexico
Mc. Lund, Fountain Green, Utah
James Lundquist, Hooper, Utah
Ardith Miller, Castle Dale, Utah
Parley P. Porter, Escalante, Utah

Geneva Rosequist, Levan, Utah
Ileen Steed, Mt. View Alberta, Canada
Fred Strong, Springville, Utah
Bernice Thorp, Malad, Idaho
Geneva Wayment, Ogden, Utah
Rebecca May Whitham, Salt Lake City.

- 29. Father
- 30. Man mentioned in Matt. 4:21
- 33. A man struck dead for lying
- 34. Like
- 35. Consumed
- 36. Near

VERTICAL

- 1. One who acts for another
- 2. A strong man mentioned in the Bible
- 3. Man mentioned in Gen. 36:23
- 4. There are ten of them (Ex. 20:31)
- 5. Errors
- 6. Type of man mentioned in Ex. 22:25
- 7. The one who led Israel from Egypt
- 10. Man mentioned in Josh. 19:26
- 11. A kingdom east of the Dead Sea (Gen. 19:37)
- 22. Captain of the host of Absalom (2 Sam. 17:25)
- 23. Name mentioned in 1 Chr. 13:7
- 25. Binds
- 26. What Satan does
- 28. Even (contracted)
- 29. Ocean
- 31. Bleat
- 32. Expire

BIBLE CROSSWORD PUZZLE
HORIZONTAL

- 1. Associate (abb.)
- 5. Lowest strata
- 8. A southern state (abb.)
- 9. Woman mentioned in Ruth 1:4
- 12. Thus
- 13. Printer's unit
- 14. Proper name used in Gen 19:38
- 15. You and me
- 16. Nova Scotia (abb.)
- 17. Belonging to mother
- 18. Note of the scale
- 19. Apex
- 20. Strike lightly
- 21. Affirmative
- 24. Poem
- 27. Kind of puzzle









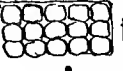


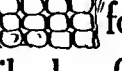








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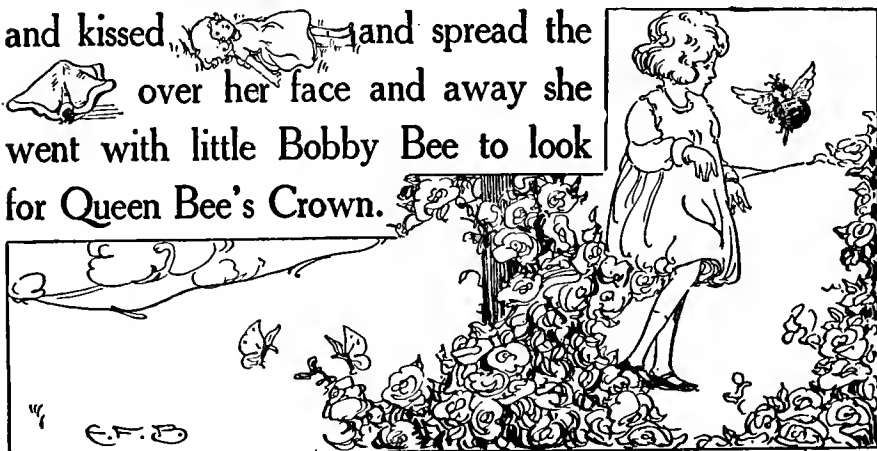
Answers must be in not later than January 1st.

Queen Bee's Crown.



ONE lovely summer day when the sun was shining and the flowers were blooming and the birds were singing, Trixie took her Sara and ran out into the garden to have a party. She set her little table in the gazebo under the roses and honeysuckle vines. She had pretty blue and white cups and saucers and a little cream and milk in a pitcher and sugar in a bowl and three plates and an apple. Sara sat in her little chair on one side of the table and Trixie sat in her bigger chair on the other side of the table and they ate up all the food and the apple and drank up all the milk. When it was over, Trixie laid down on the grass to take a nap with a cloth spread over her face to keep off the sun and sat down beside her to watch. The butterflies were flying about and the bees were humming in the flowers, and pretty soon buzz, buzz, Trixie heard little Bobby talking to little Henny. Now Uncle Joe had taught her to understand the garden people when they talked, so she opened her eyes and her mouth wide and forgot all

about  and listened to hear what little Bobby was saying. "What do you think!" cried little . "Queen Bee has lost her !" "Dear, Dear!" said Henny . "Where did she lose it?" "Nobody knows," said Bobby. "But the  is gone and the  have all flown away from the  and the Queen is sitting in a corner crying her  out all alone." "Dear, Dear!" said Trixie. "Isn't there  to make?" "Yes," said Bobby, "but the  won't mind the Queen unless she has her  on, and there will be no more  for any of the little  in the  until she finds it." "Dear, dear!" said Trixie, "And are you hunting for the , Bobby?" "Yes," said Bobby, "but I'm such a little  I never can find it all alone." "I will help you!" cried , and she jumped up to her  and kissed  and spread the  over her face and away she went with little Bobby Bee to look for Queen Bee's Crown.





Looked Like It

Judge: "Are you sure he was drunk?"

Minion of the Law: "Well, his wife said he brought home a manhole cover and tried to play it on the phonograph."

Verified

Autoist: "I haven't paid a cent for repairs on my machine all the ten months I have had it."

Friend: "So the man who did the repairs told me."

Walking Is Good

"Would you like to take a nice long walk?" she asked.

"Why, I'd love to," replied the young man caller, joyously.

"Well, don't let me detain you."

In Old England

American Visitor: "Why didn't they show a comedy instead of this scene?"

English Host: "Oh, they never show comedies at the movies in England on Saturday night. They're afraid they'll cause laughter in the churches the next day."—Continent.

What Fools These Mortals Be!

It was the first quarrel since their marriage, and he was getting the worst of it. "Well, men are fools to marry!" he said at last.

"Of course they are," she answered. "But what are women to do? There's nothing else they can marry."—Newark Dispatch.

Barbarous

A well known man writhed in a barber chair. The barber was dull and his razor seemed to share his disappointment. "I've just about decided to open a butcher shop," he said, reaching for the powdered astringent.

"And will you close this one?" his victim gasped feebly.—Illinois Siren.

The Daily Question

Battered Motorist (waking up): "Where am I? Where am I?"

Nurse: "This is number 116."

Motorist—"Room or cell?"—Life.

All in the Ticking

"Last night I woke up with a strange impression that my watch was gone," said Jack, "so I got up and looked." "And had it gone?" asked Tom. "No, but it was gone."

Boast, Indeed!

Lady (to new housemaid engaged by letter: "Why didn't you tell me, when you wrote answering my question so fully, that you were Scotch, Mary?"

Mary: "I dinna like to be boasting, mem."

Too Late!

Stuttering Blacksmith (at the forge): "S-s-s-strike that h-horse shoe q-q-quick!"

Nervous assistant: "W w-w-w-where sh-sh-shall I s-s-s-strike it?"

Stuttering Blacksmith: "N-n-n-n-never m-m-m-m-mind n-n-n-now. It's c-c-c-cold!"

Ringside Repartee

"Ah shuah does pity you," said a colored pugilist to his opponent as they squared off. "Ah was bohn with boxin' gloves on."

"Maybe you was," retorted the other, "and ah reckon you's goin to die de same way."

Out of the Mouths of Babes

When little Alex appeared at grandma's house wearing his first boy's trousers she pretended not to recognize him. "Oh, it's a strange little boy," she said. "It can't be Alex, because Alex wears rompers."

"But it is Alex, grandma," he insisted, glancing down at his new trousers, "'cause I was there and saw mother put 'em on me." —Boston Transcript.

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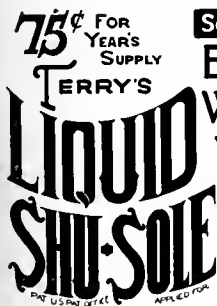
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FINDINGS

TRIMMINGS

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR



The BRICK MAN SAYS:—

"Use Clay Products for
Safety and Sanitation"

Brick, Hollow Building
Tile, Fire Brick, Flue
Lining Sewer Pipe, Drain
Tile

THE SALT LAKE
PRESSED BRICK
COMPANY

42 So. Main
Salt Lake City, Utah

KLEIN'S BAZAAR

Stop, Look, Read, and Remember

Our New Address
315 South Main

Just a Step Below Broadway

DOLLS, TOYS, GIFTS and
NOVELTIES AT BARGAIN
PRICES

KLEIN'S BAZAAR
Wasatch 4877



Salt Lake City

URINALYSIS

Urinalysis is an expert chemical, bacteriological and microscopic examination of the secretion of the kidneys. It positively reveals many hidden and unexpected conditions before IT IS TOO LATE.

KNOW THE TRUTH—DON'T WAIT

Until Brights Disease or Diabitis have undermined your system

Miss G. Y., a beautiful school teacher, was the picture of health, the superintendent who employed her thought. At mid-year she was taken to the hospital a hopeless invalid. Disease had been insidiously undermining her health for a long time but SHE DIDN'T KNOW IT. Urinalysis would have saved her years of suffering and revealed her condition in time for her to have obtained medical aid.

Our careful scientific test, 20 in all, with detailed explanation of each, remove all doubt as to your condition. Our service is extended to MEN, WOMEN, AND CHILDREN, EVERYWHERE.

Write for a self addressed and stamped container and bottle in which send us the sample, which we will immediately analyze under 20 separate items and mail you the report. If you are satisfied with our service send us \$2.00, otherwise return the report. We have nothing to sell, but we will gladly recommend medical attention where tests indicate it.

Write today for bottle and mailing container to the

INTERMOUNTAIN LABORATORIES
OGDEN, UTAH

THE ROMANCE OF THREE WISHES

has formed the plot of many a thrilling story.

Alladin's wonderful Lamp and the Genii was a means of gratifying wishes any of us would be happy to possess.

A Great Modern Genii is at work striving to gratify your wishes. Modern advertising tells the romantic story of that Great Genii's accomplishments and describes with vivid, story-book style and clearness what the Great Genii—Modern Industry—can deliver.

The aim of modern advertising is praiseworthy. It is—to create a popular desire for the better things of life and to help mankind choose wisely the means of gaining them.

YOU want the better things of life. Then **Read** and **Heed** the messages of **Our Advertisers**.

PURCHASE FURNITURE FOR CHRISTMAS

The Holidays will be here before you know it. Have your home in its finest dress. The passing of the parlor, makes the living room just what its name signifies, cheerful, cosy-beautiful, to be lived in—not looked at. We can show you, how you can own one of our beautiful and inviting two or three piece Dining Room suites. They are built over Mahogany, or Walnut Frames, with rich coverings of BROCATELLE TAPESTRIES, MOHAIRS, DAMASKS and VELOURS in a distinctive color range. Prices from \$171.00 to \$900.00.

Many other appropriate and endearing *Gifts*:

CEDAR CHESTS: \$11.70 to \$74.00

Sewing Tables	\$ 8.35 to \$ 22.50
Floor Lamps	4.25 to 100.00
Gate Legs Tables.....	22.00
Nested Tables	26.00
Marble Top Tables	99.00
Rocking Chairs	3.00 to 150.00
Doll Carriages	5.05 to 20.00
Tricycles	3.15 to 20.70
Rubber Tired Express Wagons	6.30

Come and see us. We can save you money—
The House of Service



ESTABLISHED 1857
DINWOODEY'S
"GOOD FURNITURE"

COMPLETE PRINTING SERVICE

AN organization trained in every detail for the handling of Quality Printing with exactness in execution and modern equipment to produce with dispatch in production.

PRINTING	BINDING	DESIGNING
Catalogs—Magazines—Booklets — Calendars—Process Color Printing—Wedding Invitations—Announcements—Programs—Edition and Job Binding—Paper Ruling—Blank Books—Loose Leaf Devices.		

THE DESERET NEWS PRESS
17 West So. Temple *Distinctive Printing* Salt Lake City



29 West First South

CHARMING PICTURES AND FRAMES

MAKE THE LIFE OF A ROOM

—especially if chosen with discretion. Our consultation service places our EXPERT on framing and picture blending at your disposal.

Wall Paper Sale Below Factory Cost

\$1.50 to \$8.00 to close	16 ² / ₃ ¢	50c to 75c to close at,	7 ¹ / ₄ ¢
at, per roll.....		per roll	
75c to \$6.00 to close	12 ¹ / ₂ ¢	25c to 50c to close at,	4 ¢
at, per roll.....		per roll	

Armstrong-Engberg Wall Paper Co.

We do artistic picture framing
Salt Lake City

Visit Our Drapery Dept.
PHONE WAS. 5281



YOUR
GUEST
DESERVES
YOUR
BEST-

GHIRARDELLI'S

GROUND CHOCOLATE

Never sold in Bulk but only in Cans—Say "Gear-ar-delly"

McCUNE SCHOOL OF MUSIC AND ART

AN INSTITUTION OFFERING COURSES LEADING TO DIPLOMA IN
ALL BRANCHES OF MUSIC

COMPLETE COURSES IN INTERPRETIVE AND BALLROOM DANCING
AND DRAMATIC ART

Enroll at any Time for Private Instruction

Catalog Mailed on Request

200 NORTH MAIN ST.

WASATCH 2116

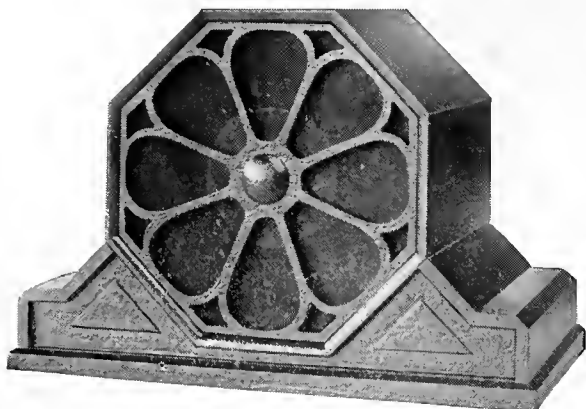
SALT LAKE CITY, UTAH

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

The U T A H Line

Trade Mark Reg.

Guaranteed Loud Speakers, Made of Semi-Hard Rubber, Utah Supreme,
Price \$25.00



GUARANTEE

Buy a *Utah* and use it for two weeks. Compare its tone with the best the others are able to produce. If the *Utah* does not give better reception return it to your dealer and he will refund your money.

Finished in a soft antique mahogany, designed to please both eye and ear. Measures $10\frac{1}{2} \times 8 \times 7\frac{1}{2}$. Weight 8 pounds.

Price \$25.00

Utah Radio Products Co.

Largest Manufacturers in the World

Office 1327 S. Michigan Ave., Chicago

Factory Salt Lake City, Utah



The most
beautiful
and appropriate
of all Wed-
ding Rings.

So well does this Ring tell its story of Love, Romance and Happiness that no prospective Bride or Groom can overlook the advantages of this most exquisite Wedding Ring. Insist that the Love-Kissed Wedding Ring be shown you. They do not cost any more than other rings.

J. H. SPIRO, Sole Patentee and Mfr., Room 206 Phelan Bldg., S. F. Booklets mailed free.



Superior in Quality

Always ask your Grocer for
Serve Eleven Western States

MAID O' CLOVER PRODUCTS

Mutual Creamery Co.
SALT LAKE CITY, UTAH

Ask your dealer for the famous Z. C. M. I. Factory-Made

Mountaineer Overalls

For men, youths, boys and children 9-oz. Copper Riveted

Waist Overalls

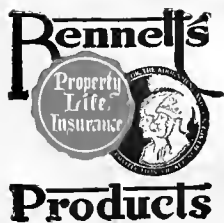
For men and boys. Wear 'em and let 'er buck.

Guaranteed For Quality, Fit And Service



Allovers and Play Suits

For Children



"Property Life Insurance"

Bennett's "Property Life Insurance Products" will preserve your property and actually add to its value

Ask Your Dealer

BENNETT GLASS & PAINT CO.
SALT LAKE CITY, UTAH

We shall make this our twentieth year the banner
year of our history.

The **BIG HOME COMPANY**

YOU NEED OUR INSURANCE

WE WANT YOUR BUSINESS

Beneficial Life Insurance Co.

Home Office, Vermont Building, Salt Lake City, Utah

Heber J. Grant, Pres.

Lorenzo N. Stohl, Mgr.

